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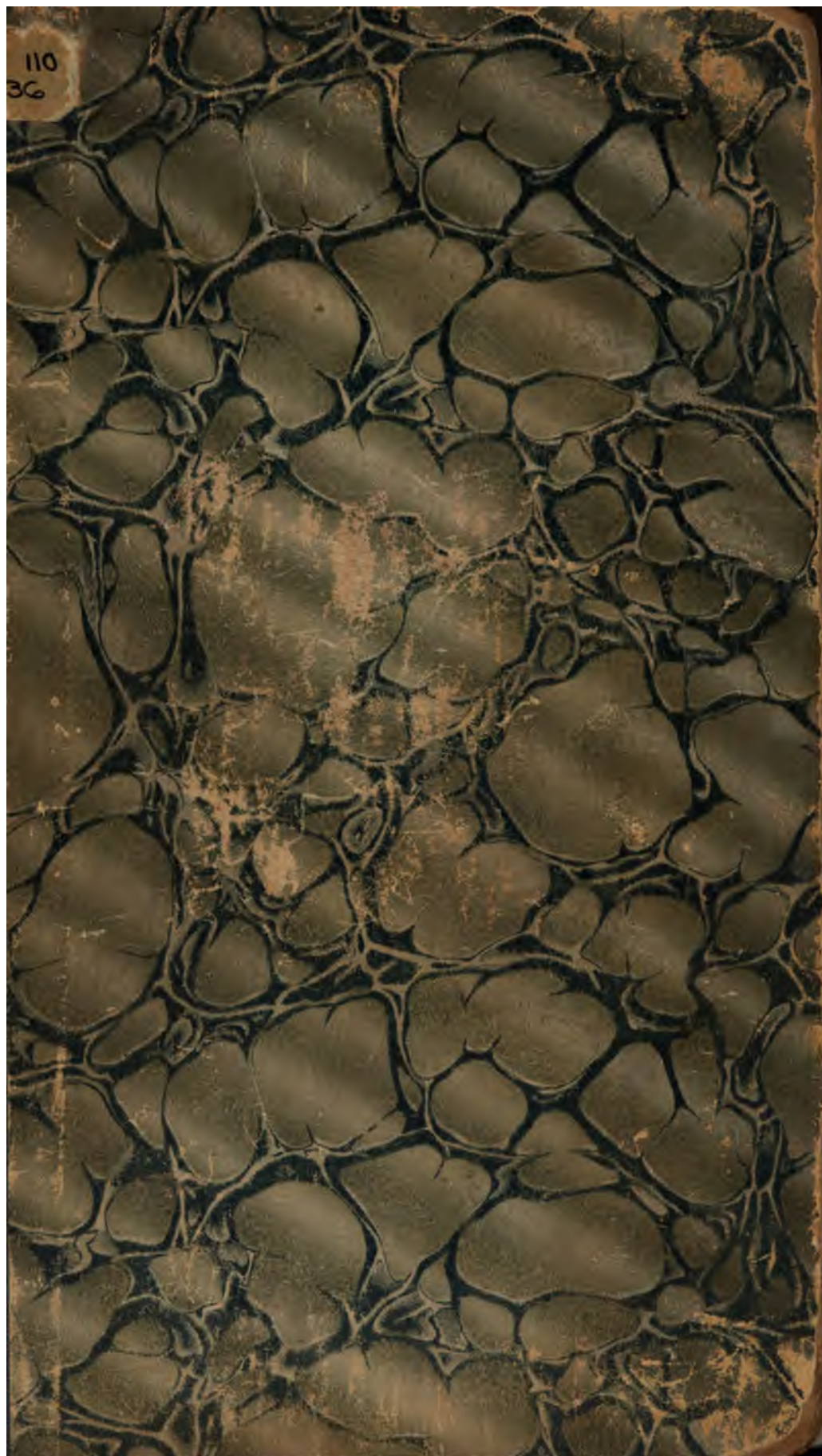
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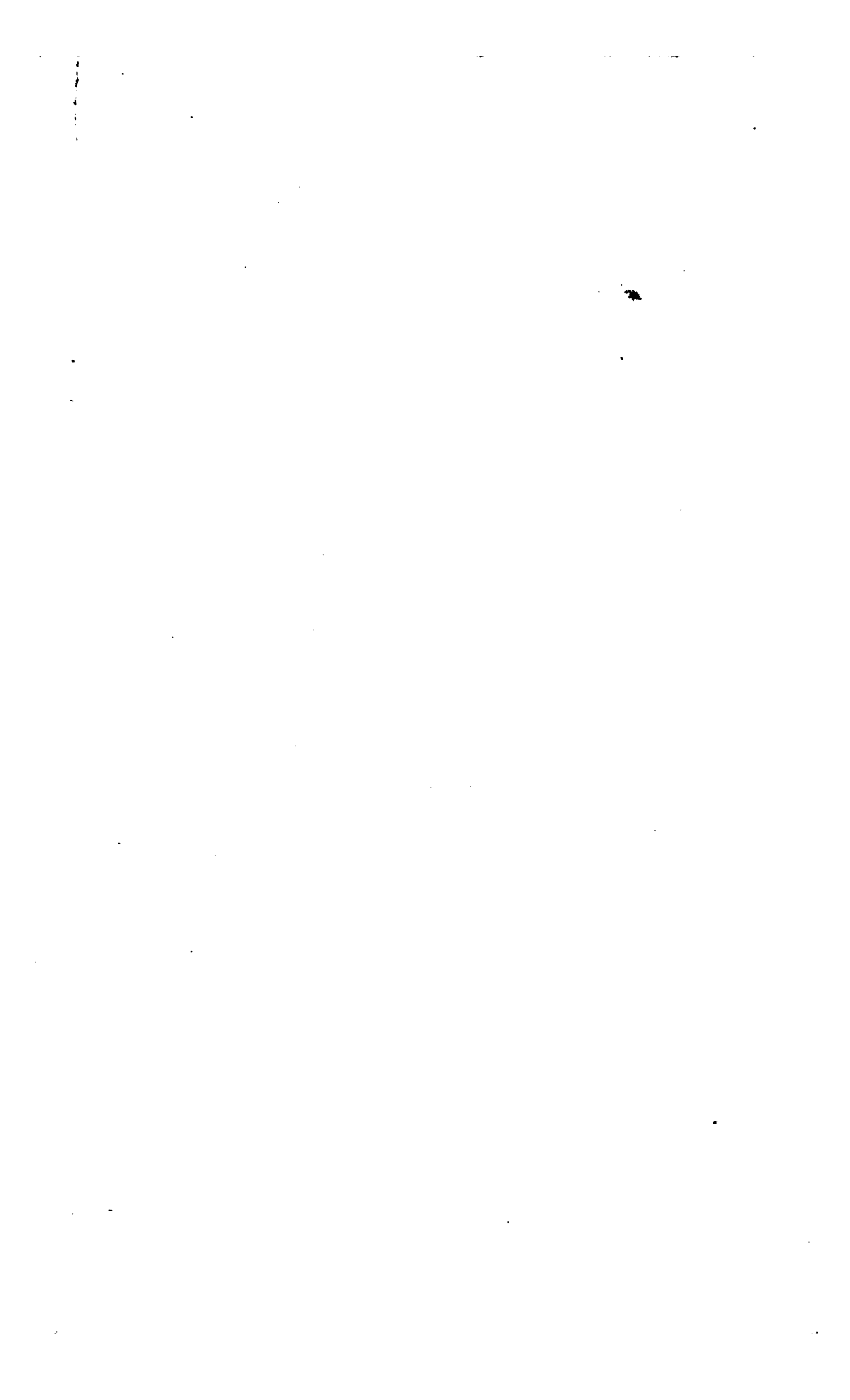


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# THE LANGUAGE OF PARODY

A STUDY IN THE DICTION OF ARISTOPHANES.

BY

EDWARD WILLIAM HOPE

A Dissertation

SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY  
IN CONFORMITY WITH THE REQUIREMENTS FOR THE DEGREE OF  
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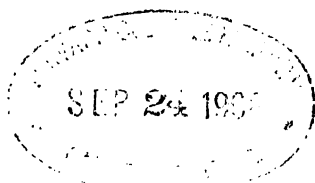
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## INTRODUCTION.

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Although the subject of "parody in the Greek Comic poets" has claimed the attention of many scholars from time to time, forming a theme for dissertations and more pretentious works, there has been no systematic treatment of the language of parody aiming to give a full collection of those words by which the writers of the old comedy secured their parodic effects. It is this work which I have tried to do for Aristophanes. The following pages contain what professes to be, however insufficient it may be found, a complete list<sup>1</sup> of those words by the use of which Aristophanes departs from the usage of the ordinary Athenian life of his day, and rises to the loftier tone of tragedy or other kinds of poetry. There will be found, moreover, many words not belonging to this higher sphere which are yet used in parody. Such are those dialectical words with which Aristophanes knows so well how to depict the manners of his provincial fellow-countrymen from Boiotia, Megara and Lakedaimon. In this part I have not thought it worth while to collect mere dialectical variants of words which were current in Attic, but have included only such as are not at home in any shape on Attic soil.

The places where the higher tone is consciously sought coincide, in large measure, with those which have been shown by Scholiasts and modern scholars to be parody or paratragedy; but not unfrequently poetic words spring up from surroundings which seem quite sober and matter-of-fact, and a closer study is often necessary to enable one to see why they are used. Thus the formal limits of known parody are too narrow, and many words in the subsequent pages, though not found in parodic lines, have, nevertheless, a poetic tinge.

On the other hand all travesty does not contain words dis-

<sup>1</sup> With the limitation stated on page 6 regarding words occurring only in lyric verse.

tinctively poetic, since it is born often, not of words, but from various relations which are connected with the thought rather than with its form of expression. One common example of this is where the poet joins to weighty or lofty themes, things that are trivial—often vulgar. Here the words themselves may be quite colorless. W. Ribbeck points out that parody often consists in holding up to view the ordinary affairs of daily occurrence, and, naturally, in this case, no further embellishment of language is necessary. Another method is employed where words of the common crafts are used to describe work of a higher nature. An example of this may be seen at *Thes.* 52 ff. (See also under *τέκτων*). In the former case Aristophanes is not ridiculing the words of the writer quoted, but uses them simply because the thoughts fit what he is himself thinking to say. The situations are parallel, but on different levels. (See *Eq.* 1250). Still another kind consists in the substitution of a vulgar or commonplace word for the tragic expression resembling it in form or sound. *Ex. Ach.* 119, where *πρωκτόν* is put in the place of the original *σπλάγγνον*. Other examples can be found from the cross-references.

Certain characters can always be expected to speak in an exalted way. Euripides, as we might suppose, nearly always uses the language of the tragic-stage, and he is followed in this by his relative. Aischylos, also, uses a lofty style of speech, but his diction, unlike that of Euripides, is thickly sown with epic words. For Aristophanes, Aischylos is the poet of the good and glorious past. His type of mind belonged to the heroic times—his plays concerned themselves with epic subjects, and to emphasize these facts Aischylos not only uses epic words, but is sometimes represented as writing in hexameters, at least his critic, Euripides, uses hexameter verse when "taking off" the manner of his adversary. (See *Ran.* 1273, 1276, 1533). Lamachos, in whom Hartung saw a parody of Achilles, uses many epic and tragic words. His son, who appears in the *Pax*, uses epic words chiefly, since during his whole stay on the stage he is reciting battle scenes from Homer. Polemos and Kydoimos also use heroic language. The stately quack, Sokrates, and his

other self, the *ἄδικος λόγος*, in the *Clouds*, remind us constantly of Euripides. And so when others come into contact with the foregoing characters, they are straightway kindled into flame and would speak with "all the charm of all the Muses," either in mockery as when Dikaiopolis meets Euripides on his own level in the *Acharnians*, or out of vanity, as is the case with *Strepsiades*, who is comically dazzled by Sokrates' bombast. On the same principle servants are apt to speak in the fashion of their masters. (See *Ach.* 1174 ff., *Thes.* 39 ff.).

A close comparison of the kinds of words used by different speakers throughout the plays is very illuminating at times. Attention may here be called to a fact that, so far as I know, has never been specially emphasized in this connection. It is repeatedly the case that after a poetical word has been used by one character in the drama, another, within the next line or two, will refer to the same object, but in doing so will use the prosaic equivalent for the poetic word, or the Attic equivalent, if an Ionic or otherwise un-Attic word has preceded. A few examples will suffice to make this clear: *Ran.* 1378, cf. 1381, 1365 (*σταθμός — πλάστιγξ*). *Pax* 933, cf. 937, 949 (*δῖς — πρόβατον*). *Lys.* 94, cf. 96, 97 (*μυθίζω — λέγω*). There are numerous instances of this close connection of picturesque and prosaic words, and it frequently amounts to a clear proof that Aristophanes used the unusual word designedly, since the plain word following would make the other more conspicuous. The nearer or more closely connected in thought the two words are, the easier it is to believe in this. Less striking as a proof, but perhaps equally valid, is the use of prosaic synonyms in places further removed from the word in question, but where the situation described or the character of the thought is similar. Often observation of these things brings with it the most trustworthy evidence for the character of any word. The quality, or, so to speak, the color of the poet's feeling that appears in his choice of this or that word must be discerned. It happens very frequently that this internal criticism is the only means we have of judging, owing to the rarity or non-appearance of the word elsewhere in extant literature. How very different might our judgments be if we had a

really large mass of good prose literature of Aristophanes' period ! The use of this method for determining the nature of a word may prove deceptive if the latter occurs but once, for the parody may be expressed by another word, or not in words at all, but in the situation, as said above. It is more certain when the same word occurs in parody several times. Consequently, the status of a word of one occurrence ought to be judged more rigidly by its use in other authors. This external evidence is more valuable for positive than for negative conclusions. It cannot, for example, be said with assurance that the non-use of a word by prose writers proves it to be poetic, for :—1) the authors consulted may have had no occasion to use the word, or 2) it may have occurred in prose that has been lost. The case is different, though, where all prose writers agree in consistently refusing to use a word which at the same time occurs in poetry, while they do use a synonym. On the other hand if a word can be shown to be in use in prose writers of, or just before Aristophanes' time, there could be no excuse for his not using it excepting that he did not wish to do so, but preferred to use the word of our text for a special reason (generally a humorous one).

As before said, if a word is found several times and always in parody, we may feel assured it does not belong to the speech of every day life, but serves as a vehicle for the poet's humor. Unfortunately, this is only rarely the case—most of the following words occurring both in and outside of parody. This makes classification hard and uncertain in many instances. The sort of evidence to be used in classifying words may be indicated at this point. It consists in finding the answers to such questions as these : In what kind of metre is the word prevailingly found ? What prose writers use it ? What poets ? How often ? In what way ? Does it prevail in poetry or in prose ? What characters in our plays use it ? or in addressing whom ? or in speaking of whom ? *Was there any other word that could have been used ?* Is it a favorite with any particular author ? If a word is common in Euripides, we may feel sure that Aristophanes uses it for the purpose of parodying Euripides' diction, and so with Aischylos.

Quite commonly a word which seems to belong to the higher

style of Aristophanes is used by one or more writers of classic prose. In such cases the principle I have followed is this: If the Orators (especially the later ones) use the word in a natural and sober way, it may be taken as good evidence that the word is not poetic, and only the decided, consistent use of Aristophanes himself should be allowed to outweigh such evidence. Of course, different prose writers have widely different values as evidence for standard prose usage. Of the Orators—Antiphon, Andokides, Aischines, use many tragic and poetic words without rising above their ordinary level very much to do so. This fact makes them of no great authority in this sphere. Plato, as every reader knows, is brimful of poetry, and the poetic words seem to be welded to his thought. At other times he formally quotes or brings such words up for discussion. He is never on the earth for very long at a time. Xenophon, too, abounds in poetic and un-Attic words, and Thukydides alone would not prove a word to be standard Attic prose. Herodotos has many words in common with tragedy, especially with Sophoklean tragedy. As to Aristotle it is difficult to estimate his value for purposes of classification. Certainly it is not very great. Perhaps the best rule is to allow him to rank as a trustworthy witness for prose usage in the case of those words which he, as a scientific writer, would naturally have needed in classifying, defining and explaining.<sup>1</sup> Taken singly, then, these writers would not have decisive weight, but with two or more of them the case might be different—always remembering that Aristophanes himself is a better guide for his own diction than any other writer can be.

If a word has no synonym,—if it is a *vox propria*, as such it belongs no more to one writer than to another,—no more to poetry than to prose, but would be used by all writers who had occasion to speak of the object which it names. Thus, synonyms are a great help in classifying words. Another help may be mentioned here in this connection, and as supplementing those before referred to—viz. the proximity of other picturesque words

<sup>1</sup> No account has been taken of occurrences in prose writers later than Aristotle, as they are without value for our purposes.

and their number. Parodic words occur in patches or bunches. Often for several pages there will not be an unusual word. The tone continues placidly discursive and colorless. Then, all at once, an exciting element is introduced—a new character, a word (dropped as if by accident) which suggests an opportunity for parody, and immediately there is a shower of poetic words. When we have struck one of these veins, we naturally look more carefully for the nuggets lying about.

The plays differ greatly in the amount of parody they contain. In the *Frogs*, where Euripides and Aischylos wrangle, while Dionysos and the chorus stand by to judge and mock, we have the greatest amount of parody. Next comes the *Thesmophoriazousai* with Euripides and his relative, quoting tags of tragic verses to each other in antiphonal chant, while Agathon and his servant help to swell the total. The *Acharnians* and the *Birds* both have considerable parody, while the *Lysistrata* has very little, etc., etc.

A word must be said about metres. I have included in this treatise only those words which occur in iambic trimeter, iambic tetrameter (iamb. tetr.), trochaic tetrameter (troch. tetr.), anapaestic tetrameter (anap. tetr.), and hexameter (hex.), though attention will always be called to the fact of a word occurring only in the last named metre. In other words, my object has been chiefly to collect only in the metres used in dialogue. Words that occur *ONLY* in lyric lines have not been included, and all occurring exclusively in metres other than trimeter have been marked.

In arranging my material I have made 10 divisions under which to group the words: 1) epic, 2) lyric, 3) tragic, 4) poetic, 5) Ionic, 6) old-Attic, 7) Doric, 8) doubtful, 9) obsolete, 10) un-Attic.

Of course many of 4, 5, 6 cannot be distinguished, and it is understood that all these divisions overlap each other for the most part. Only the general tendency of a word toward one or more of the above divisions is defined. What Aristophanes felt the word to be has in many cases determined what number should be affixed. For example, if a word occurs prevaillingly in tragic parody, it is marked with a 3, in spite of the fact that it occurs

in epic and lyric poetry as well. Still I think in every case I have noted its use in other classes than that to which its number assigns it. The number 4 is broader and more undefined than the previous three.

I have used the text of Bergk (second edition) for the eleven plays, but for the fragments I have followed Koch's numbering in the new Oxford edition. References to the tragic fragments are made in accordance with the arrangement of Nauck's *Tragicorum Græcorum Fragmenta* (second edition).

The books which have been found most helpful, and to whose authors I desire to make special acknowledgment for the full freedom I have used in taking from their works all that helped me in mine, are the following :

W. H. Van De Sande Bakhuyzen "De Parodia in Comœdiis Aristophanis," 1877.

J. Van Leeuwen—editions of the separate plays.

Schmidt's Synonyms.

R. A. Neil, "The Knights of Aristophanes," Cambridge Univ. Press, 1901.

W. J. M. Starkie, "The Wasps." London, 1897.

H. Van Herwerden, 'Αριστοφάνους εἰρήνη, Lugduni-Batavorum, 1897.

Koch, "Komodien des Aristophanes." Dritte Auflage. Berlin, 1876.

W. Gunion Rutherford, "The New Phrynichus," London, 1881, (esp. the first two chapters.)<sup>1</sup>

Blayde's complete edition of the plays and fragments.

Henricus Wittekind, "Sermo Sophocleus quatenus cum scriptoribus Ionicis congruat differat ab Atticis." Budingae, 1895.

O. Diener, "De Sermone Thucydidis quatenus cum Herodoto congruens differat a scriptoribus Atticis." Leipzig, 1889.

C. L. Iungius, "De vocabulis antiquæ comœdiæ atticæ quæ apud solos comicos aut omnino inveniuntur aut peculiari notione prædita occurrunt." 1897.

<sup>1</sup> Views opposed to those here set forth may be found in an article entitled "The language of tragedy and its relation to old-Attic," by James Dennison Rogers, in the *American Journal of Philology*, Vol. xxv, p. 285.



Gustavus Sauppe, "*Lexilogus Xenophonteus sive index Xenophontis Grammaticus.*" Lipsiæ, 1869.

On parody in general: Especially suggestive has been a Johns Hopkins dissertation "*On Parody and Paratragœdia in Aristophanes with especial reference to his Scenes and Situations.*" By Augustus T. Murray. Berlin, 1891.

Woldemar Ribbeck, "*De usu parodiæ apud comicos Atheniensium.*" Pars I (continens epicorum parodias).

Id., *Die Parodieën bei den Attischen Komikern.* Zweiter Theil. Berlin, 1863.

Id., *Die dramatischen Parodieën bei den Att. Kom.* Epimetricum commentarii in *Acharnenses Aristophanis.*" Lipsiæ, 1864.

For other literature bearing on this subject see Starkie, "*Wasps of Aristophanes,*" p. 85.

An indispensable aid have been the Indexes of Caravella, Dindorf, Ellendt, Rumpel, Gehring, Von Essen, Preuss, Holmes, Forman, Ast, Sturz, Nauck and Schweighaeuser.

For Euripides we unfortunately have no sufficient index, and it may well be that statements made on the basis of the one I have used—the one which forms the last volume of the old Glasgow edition—may prove to be inaccurate or insufficient.

Of course, constant use has been made of the general lexicons of Stephanus, and Liddell and Scott, and the supplementary Lexicon of Van Herwerden has been very serviceable.

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## THE LANGUAGE OF PARODY.

### A STUDY IN THE DICTION OF ARISTOPHANES.

#### A.

*ἄ.*<sup>1,3</sup> Vesp. 1379 (bis). Thes. 689. Ran. 759. Plut. 127, 1052 (bis). Prose: Plato Hipp. Mai. 295 A.

*ἄβυσσος.*<sup>3</sup> Lys. 174. Ran. 138. Aischylos is fond of the word. Prose: Hdt. 2, 28. Cf. Plato Parmen. 130 D. Cf. *βυθός*.

*ἀγανός.*<sup>4</sup> Vesp. 1467. Lys. 886, 1109. Twice only in tragedy: Aisch. Ag. 101. Eur. I. A. 601. It has no prose warrant, since Plato Repb. 364 D is from Homer.

*ἄγγος*<sup>4</sup> for *ἀγγεῖον* or *ὑδρία*. Ach. 936 (cf. 940). fr. 234. 511. No example in cl. prose. See Rutherford New Phryn. p. 23. See *πρόχοος*.

*ἀγήραος.*<sup>1,3</sup> Once in anapaestic verse: Av. 689. The whole passage abounds in epic words. The prose form *ἀγήρας* occurs in passages where a rather poetical tone is struck: Thucyd. 2, 43. Plato Phil. 15 D. Tim. 33 A. Politic. 273 E. Legg. 947 D. *ἀγήρατος* is used by Lysias, Xen., Plato.

*ἀγκυλοχήλη.*<sup>1</sup> Eq. 197 (hex.), 204. See Batr. 295. Hesiod. Sc. 405. Not in Homer, Pindar, tragedy. Cf. Homeric *ἀγκυλόμητις*.

*ἀγλαός.*<sup>4</sup> Once in trochaic line: Lys. 640. Epic and lyric in its range.

*ἀγορητής*<sup>1</sup> for *ῥήτωρ*. Nub. 1057 (see line). Cf. Il. 1, 248.

*ἄγριος.*<sup>3</sup> In the sense in which it is used at Thes. 455 it is descriptive of the ill treatment women suffered from Euripides. Note the pun in the next line. The oft-recurring sly hit at Euripides' mother is obvious. Bakhuyzen says in this sense it is foreign to comedy. For other meanings see Nub. 349, 567. Vesp. 705. Thes. 47. Plut. 298. Cf. *σχέτλιος*.

*ἀγνιά*<sup>1,2</sup> for *ὀδός*, *ἄμφοδος*. Only in the religious phrase *κνισᾶν ἀγνιάς*: Eq. 1320. Av. 1233. Cf. Dem. c. Mid. 530. Xen. Kyr. 2, 4, 3. For the parody in Av. 1233 see Bakhuyzen ad loc.

*ἀγχνόνη*.<sup>3</sup> Ach. 125. This is rather close to Eur. Herakl. 246, of which it may be a parody. See also Bacch. 246. Soph. O. R. 1374. Prose: Aischines 2, 38. Aristotle.

*ἄδυτος* or *ἄδυτον*.<sup>1</sup> Once in hex.: Eq. 1016. Plato Theait. 162 A, but in a fig. sense.

*ἀέναος*<sup>4</sup> for *ἄιδιος*, *αἰώνιος*, *συνεχής*. Nub. 275 (lyr.). Ran. 146 (Herakles), 1309 (parody of Eur. fr. 856). At Ran. 146 the word used elsewhere of clouds and waves is combined with a vulgar word (*σκῶρ*) to bring out the humor of the dialogue, which Herakles and Dionysos are holding in grandiloquent style. Prose: Xen. Ages. 1, 20. Kyr. 4, 2, 44. Plato Legg. 966 E. Phaidon 111 D (both poetic).

*ἀέριος*.<sup>2</sup> Nub. 337 (par. of dithyrambic poets). Av. 1389 (Kinesias). Prose: [Plato] Ep. 984 D. Aristotle, etc. In tragedy only in lyrics.

*ἀεροδόνητος*.<sup>2</sup> Only in a parody: Av. 1385 (Kinesias). Ar. has coined the word. Cf. *πτεροδόνητος*, *δονέω*, *νιφόβολος* (Av. 952, 1385), *ὕφαντοδόνητον* (Av. 943). Compound words are poetic in their nature; Aristotle says their use is one of the marks of the dithyrambic poets.

*ἀθύρωτος*.<sup>3</sup> Ran. 838 (Eur. in par.) v. l. *ἀπύλωτος*. Cf. Eur. Or. 903. Soph. Ph. 187. Phryn. Com. incert. 15.

*αἰαῖ*.<sup>3</sup> Ach. 1083 (Lamachos), 1084. Lys. 961. Thes. 885 (Eur.), 1042, 1128 (Eur. fr. 139). The single *αἶ* Plut. 706.

*αἰγιαλός*.<sup>5</sup> Vesp. 110. Prose: Thuc. 1, 7. Xen. An. 6, 4, 4. Hdt. freq. (see Diener).

*αἰδέομαι* (κατ-).<sup>3</sup> for *σέβομαι*. Only in par.: Nub. 1468 (see Porson ad Medeam 1314; Nauck trag. fr. adesp. 59). See Nub. 293. Thes. 123. Prose: Xen. Kyr. 8, 7, 22. Hdt. 3, 72, 77 (only places in cl. prose).

*αἰθαλόω* (κατ-).<sup>3</sup> Only in this compd. in Ar.). Av. 1242 (ptg.), 1248 (par. cf. Aisch. fr. 160), 1261 (metaph. of love). Cf. *σποδίζω* (Vesp. 329), *πυρπολέω* (Nub. 1497, Vesp. 1079), *καταίθειν* (Thes. 727), *ἐμπύμπρημι* (Nub. 1484. Thes. 749 etc.).

*αἶθος*.<sup>3,8</sup> Thes. 246. The comic situation here is just the place for a tragic word. Moreover the noun *αἶθος* is Euripidean, and as it is Euripides who is doing the burning, probably Ar. uses the word designedly.

*αἶθω* (κατ-<sup>3,5</sup>). Thes. 727, 730. Not in the epos or cl. prose. Eur. has it twice, Aisch. once.

*αἱματοπότης*.<sup>1</sup> Eq. 198 (hex.), 208. Cf. *γαλακτοπότης*, *οἰνοπότης* (Thes. 393).

*αἱματοσταγής*.<sup>8</sup> Par. only: Ran. 471 (Eur. fr. 383). Kock compares Aisch. Ag. 1309. Sept. 836.

*αἱματώ* (καθ-<sup>3</sup>). Only in this compd. in Ar.): Thes. 695 (par. Eur. Telephos). *καθαίμασσω* is used in the same sense by Plato Phaidr. 254 E.

*αἶνυμός*.<sup>3,8</sup> for *αἶνυμα*. Ran. 61 (Dionysos). Prose: Plato Tim. 72 B. See *γρίφος* (Vesp. 20). *αἶνυμα* is the regular form in prose and tragedy, our word occurring but twice in all tragedy: Eur. Phoin. 1353. Rhes. 754.

*αἴσιος*.<sup>1</sup> Only in hex.: Ran. 1276 (par. Aisch. Ag. 104). Many words that Ar. quotes from Aisch. will be found to be epic. Prose: Xen. Kyr. 2, 4, 19 (of an omen).

*αἰτίζω*.<sup>1</sup> Only in hex.: Pax 120. Prose form *αἰτέω*.

*αἶτω*.<sup>1</sup> Only in par.: Nub. 1166 (Eur. Hek. 173 ff.). Pax 1064 (hex. cf. Il. 10, 350. 23, 430 etc.). Prose word *αἰσθάνομαι*.

*ἀκλής*.<sup>2</sup> Av. 944 (par. Pind. fr. 82). Lys. 853. *ἀκλεῶς* occurs Antiphon 1, 21. Cf. Hdt. 5, 77. See *κλέος*.

*ἀκοῖω* (ἐξ-<sup>3</sup>) for simple. Av. 1198 (par. of trag. fr. adesp. 30). Thes. 293. In the passive Xen. Kyr. 4, 3, 3 (not elsewhere in classic prose). Sophokles is fond of this compound (see Rutherford).

*ἀκραιφνής*.<sup>4</sup> fr. 32. The prose word would be *καθαρός*. Thukydides alone of Attic prose writers uses the word (1, 19, 52). Cf. Eur. Hek. 537. Alk. 1052.

*ἄλγησις*.<sup>3</sup> Only in par.: Thes. 147 (Agathon). The word is rare. In prose *ἄλγος*, *ὀδύνη*, *λύπη*. The verb *ἀλγέω*, however, is common enough.

*ἄλεωρή*.<sup>1</sup> Only in par.: Vesp. 615 with which W. Ribbeck compares Il. 12, 57. 15, 533. Aristotle has it of armor.

*ἄλκιμος*.<sup>3,5</sup> Vesp. 1060, 1061, 1062. Plut. 1003, 1075 (both in an old proverb). Never used by Ar. save in par. Prose: Xen. Hell. 7, 2, 16; 7, 3, 1. An. 4, 3, 4. Kyr. 1, 4, 22. Hiero 5, 3. Hdt. several times, and Plato Repb. 614 B (with play on *Ἀλκίονου*).

*ἄλοχος*.<sup>1,2</sup> for *γυνή*. Never in trimeter. Lys. 1286. Ran. 1050 (Aisch.). This is an allusion to the Bellerophon story. Chiefly epic (over 100 times), but Eur. uses it some 30 times, Aisch. 5, Soph. 1 (O. R. 181- choral part). *δάμαρ* occurs in Eur. 55 times. Our word in prose: Plato Theait. 149 B (for play upon *λοχείαν*). Legg. 680 B (from Homer). Cf. *πλάτης* (Ach. 132).

*ἄλύω*.<sup>3</sup> for *μαίνομαι*. Only in par.: Vesp. 111 (= Eur. fr. 665). An Euripidean word, also in Homer and Ionic Prose.

*ἄλφάνω*.<sup>1</sup> for *εὐρίσκω* or *τυγχάνω*: fr. 324, 2. Once only in trag.: Eur. Med. 298.

*ἁμαλδύνω*.<sup>1</sup> Pax 380 (Hermes).

*ἁμάω* (*ἐξ*-<sup>3</sup>) as = "to tear out." Only in iamb. tetr.: Lys. 367. Cf. Eq. 708 (*ἐξαργάσσομαι*). *ἐξαμάω* does not appear in cl. prose. Eur. Kykl. 236 has the middle of "tearing out the entrails," and as Euripides is mentioned in parody just after the word is used, he may have been the cause of its use.

*ἁμέγαρτος*.<sup>1</sup> Only in par.: Thes. 1049. This is just after a passage full of Euripidean echoes. Tragedians have it in lyrics. With Thes. 1049 cf. Eur. fr. 122.

*ἁμενηνός*.<sup>1</sup> Never in trim. Av. 686 (cf. h. Hom. Cer. 352). fr. 222, 3. See Bakhuyzen ad frag. 1.

*ἁμήχανος*.<sup>3,8</sup> for *ἄπορος*. Only in par.: Eq. 759 (par. of Prometheus of Aisch.). Ran. 1429 (cf. Eur. fr. 886, 3). Prose: Xen., Demosth.

*ἁμφίπολος*.<sup>1</sup> for *θεράπεινα*. Only in hex. and lyric lines: Ran. 1338. fr. 9. The former is a par. of Eur. fr. 741, the latter is from an oracle.

*ἀναγκάζω* (*ἐξ*-<sup>3</sup>) for simple. Only in trochaic tetr.: Av. 378 (perhaps a quot. from a tragic poet). See on *ἀκούω* (*ἐξ*-). Prose: Xen. Comm. 2, 1, 16. Hdt. 2, 3. Not elsewhere in cl. prose.

*ἀναλδής*.<sup>4</sup> Once in anapaests: Vesp. 1045. The verb *ἀλδαίνω*

occurs Od. 18, 70. 24, 368. Aisch. uses it also. See ἀμεινυός in this sense of "feeble."

ἀναξ.<sup>4</sup> Freq. in comedy and tragedy: Eur. has it about 60 times; Ar. about 18, but almost always of divine beings. The exceptions are: Pax 89 (of Trygaeos). Av. 781 (a par. of Phrynichos probably).

ἄνασσα.<sup>4</sup> See ἀναξ. Of 4 cases in Ar. only one concerns a human being: Lys. 706 (par. cf. Eur. fr. 699). Eur. has it some 20 times. Prose: Isok. 9, 72.

ἀνεμώκης.<sup>1</sup> Only in anapaests: Av. 697 (poetic passage). This and Eur. Phoin. 163 are the only places cited in Stephanus. Cf. epic ποδώκης.

ἀνέστιος.<sup>1</sup> Only in par.: Eq. 1266 (cf. Pind. fr. 66). Pax 1097 (cf. Il. 9, 63). Never in trim. See Soph. fr. 5.

ἀνταυγής.<sup>3</sup> Thes. 902 (Eur. as Menelaos). Cf. trag. fr. adesp. 67.

ἀντίμιμος.<sup>3</sup> Thes. 17 (ptg. cf. Eur. fr. 925). Prose: Arist. Rhet. 3, 3, 3. Thuc. 7, 67 has ἀντιμίμησις.

ἀντιφερίζω.<sup>1</sup> Only in anapaests: Eq. 813 (par.: W. Ribbeck compares Il. 21, 487), 818.

ἄντρον.<sup>4</sup> Mostly in lyr. lines: Pax 223 (Hermes). Av. 1097. Thes. 1019 (par. cf. Eur. fr. 118). 25 times in Eur. Prose: Xen. An. 1, 2, 8 (story of Apollo and Midas). Cf. An. 4, 3, 11 (ἀντροφίδης). The word occurs first in the Od. then in Hesiod, Pindar and trag. Plato uses σπήλαιον.

ἀντροδός.<sup>3</sup> Thes. 1059 (Eur. to Echo). This is clearly mockery of the introduction of Echo into the tragedy of Andromeda, but the word itself is not in the old index to Eur. For like words see Eur. Med. 1176; I. T. 179.

ἄνω<sup>1,5</sup> for ἀνύω. Only in ptg.: Vesp. 369. Prose: Plato Krat. 415 A is only for etymol. purposes.

ἄνωνόμαστος<sup>3,8</sup> for ἄρρητος. Only in ptg.: Av. 1715 (trag. fr. adesp. 49). It is a messenger's speech.

ἀοιδή<sup>1,3</sup> for ῥοδή. Only in anap. tetr. and lyric lines: Nub. 297. Av. 241, 906 (par.), 908 (par.). Thes. 111 (par.). Ran. 213, 675.

ἀπαιδλημα.<sup>3</sup> Nub. 729 (Sok.). Prose words: ἀπάτη or

*ἀποστέρησις*: cf. Nub. 728, 731, 747. At Nub. 1150 the proper name *Ἀπαιδῶλη*. Our word not in cl. Attic prose.

*ἀπείρων*<sup>1</sup> for *ἄπειρος*. Av. 694 (= boundless. Cf. Orph. Arg. 13 and Eur. fr. 781, 30.). fr. 250 (= circular). So Aisch. fr. 379, 2. Emped. 237.

*ἀπηνής*<sup>1</sup> for *ἀναίσχυτος*, *ἀπαίδευτος* etc. (see Schol.): Nub. 974 (Just Reason speaks after two old songs have been quoted). Prose: Plato Phaidros 257 B (but here a v. l. *ἀπηχῆς*.)

*ἀπτομαι* (*ἀνθ*<sup>-3</sup>, *ἐν*<sup>-4, 5</sup>) for *ἀντιλαμβάνομαι* and *ἀμπέχω*, *ἀμπίσχω* respectively. The first compd. occurs: Ran. 474 (par. cf. Eur. fr. 383). Prose: Plato Rpb. 525 C. [Plato] Epist. 328 C. Thuk. 8, 50, 3. The second occurs Nub. 72. Av. 1250 (near a par.). Ran. 430. Ekk1. 80 (par.). fr. 65. 253, 1 (Mid.). Prose: Hdt. 7, 69. *καθαπτός*<sup>3</sup> only in parody: Ran. 1212 (= Eur. fr. 752). In tragedy by Euripides only.

*ἀράσσω*<sup>4, 5</sup> Ekk1. 978 (but see Rutherford N. P. p. 6). By conj. it is also read Lys. 459 (mss. *ἀρήξατε*). The compd. *ἐξ-* occurs Eq. 641. Nub. 1372. Thes. 704. Homer uses only the compds. *ἀπ-*, *ἐξ-*, *συν*. Hdt. uses the simple once: 6, 44.

*ἀρήγω*<sup>3</sup> Thes. 696 (par. of Eur. Telephos). Plut. 476 (par.). Lys. 303, 459 (dub. l.). Vesp. 402 (*ἐπ-*). Prose: Hdt. 7, 236. Xen. Kyr. 1, 5, 13. 6, 4, 18 (*ἐπ-*). The prose word is *βουθέω*. *ἀρωγή* is used by Ar. only in parody of Aischylos in the form of direct quotations from him. Cf. Ran. 1265 etc.

*ἄρουρα*<sup>1</sup> for *γῆ*. Only in hex.: Ran. 1533 (par. of Aisch. fr. 36). Plato has it in Epic passages: Ap. 28 D. Tim. 22 E, 73 C, 91 D. Legg. 829 A. See Wittekind p. 40.

*ἀρχέλαος*<sup>4</sup> for *ἡγεμών*. Eq. 164 (see Neil here). See on *ταγός*.

*ἄσβεστος*<sup>1</sup> Only in hex.: Pax 1287 (par. cf. Il. 16, 267. Od. 4, 15). Lamachos' son is reciting.

*ἄσσον*<sup>4</sup> for *ἐγγύτερον*. Only in troch. tetr.: Eq. 1306.

*ἀστενακτί*<sup>3</sup> Ekk1. 464 (cf. Il. 6, 492). A tragic word would be funnier because of the contrast. Note that *στένω*, the prose form of *στενάχω*, is used 462.

*ἀστραπηφορέω*<sup>3</sup> Pax 722 (par. Eur. fr. 312), where Hermes speaks. Favorite word with Euripides.

*ἀταύρωτος*.<sup>3</sup> Lys. 217, 218. Solemn language is natural in these mock tragic proceedings. Cf. Aisch. Ag. 244.

*ἀτηρός*.<sup>3</sup> Vesp. 1299. Only place in comedy, and just after a parody of some tragic poet. Plato Krat. 395 B is only for etymology.

*ἀτταταῖ*.<sup>3</sup> Ach. 1190, 1198. Nub. 707. Thes. 223, 1005. Ran. 57.

*αἰδάω* (*ἀπ*-, *ἐξ*-,<sup>3</sup>). Eq. 1072 (*ἀπ*-. See Neil here). This is just after a mock oracle. Ran. 369 (*ἀπ*-. bis). The compd. *ἐξ*- only in par.: Ach. 1183. Homer and Eur. have it often, but it is avoided by cl. prose writers.

*αἰθαδία* <sup>3</sup> for *αἰθάδεια*. Thes. 704. Tragic metre. See Antiph. incert. 13. Ar. Lys. 1116. Ran. 1020.

*αὔρα*.<sup>3,8</sup> Pax 945 (metaph.). Av. 727, 1717 (ptg. cf. trag. fr. adesp. 49). Ran. 314, 1438 (par. of Eur.). Prose: Plato Rpb. 401 C (poetic). Xen. Hell. 6, 2, 29. Symp. 2, 25. Oik. 20, 18. Hdt. 2, 19. Eur. has it at least 20 times.

*αὔρε*<sup>1</sup> for *αὔ*. Nub. 595 (par. cf. fr. Terp. 2 Bgk.). Vesp. 1015. Pax 1270 (par. cf. Welcker, Ep. Cycle II, 553).

*αὔτρεα*<sup>1,3</sup> for *βόδω*. Lys. 717 (ptg.). Note tragic Ζῆν'.

*αὐτόκομος*.<sup>1,3</sup> Only in hex.: Ran. 822 (par. of Aisch.). Not found in Homer or trag. Probably coined by Ar. in imitation of many Aischylean words. Cf. *αὐτοβλάβη*, *αὐτοβούλητος*, *αὐτογενής*, *αὐτοδάκτος*.

*ἀφασία*.<sup>3</sup> Only in par.: Thes. 904 (cf. Eur. I. A. 837. Hel. 549). Cf. *ἄφατος*. Prose: Plato Legg. 636 E. Phil. 21 D.

*ἄφατος*.<sup>3</sup> Only in ptg. or by Dorian characters: Av. 428 (ptg.). Lys. 198, 1080, 1148. At Av. 1189, 1713 οὐ φατός. Cf. Av. 423.

*ἄφθιτος*.<sup>4</sup> Only in anap. tetr.: Av. 689, 702. Freq. in the epos and trag.

*ἄφραδία*.<sup>1</sup> Only in hex.: Pax 1064 (cf. Il. 10, 350. 23, 430. 7, 446). Prose: *ἄφροσύνη*.

*ἄφρήτωρ*.<sup>1</sup> Only in hex.: Pax 1097 (par. of Il. 9, 63).

*ἄχαλινος*.<sup>3</sup> Only in par.: Ran. 838 (Eur. fr. 495, 4). Prose: Plato Legg. 701 C. Xenophon has *ἄχαλίνωτος*.



'Αχαρνητῖδαι.<sup>1</sup> Ach. 322. Cf. the epic. Πηληϊάδης. The natural expression would have been ὁ 'Αχαρνέων παῖδες.

ἄχηνία.<sup>3</sup> fr. 20 (ptg.). 27 b. Bakhuyzen says it is an Aischylean word: (Cho. 301. Ag. 419). Prose: ἀπορία or πένια.

ἄχος.<sup>1, 3, 8</sup> Only in par. or ptg.: Thes. 1054. Ran. 1354, 1531 (Aisch. fr. 36). Freq. in trag. Prose: Xen. Kyr. 5, 5, 6. 6, 1, 37. Rare.

## B

βαῖος.<sup>4</sup> Ach. 2 (bis). Nub. 1013. Freq. in Aisch. and Soph. Once in Pind. P. 9, 83 (= pauca).

βάσσω.<sup>1</sup> Only in par.: Thes. 783. The compd. δια- (Av. 486) = "struts." See Aisch. Pers. 664, 672.

βέλος.<sup>4</sup> Only in par.: Ach. 345 (Eur. Telephos). Vesp. 615 (Il. 12, 57. 15, 533). Av. 1714 (trag. fr. adesp. 49). Freq. in Homer as = "missile" (cf. Pind. O. 13, 95), and so Xen. Kyr. 3, 3, 69. With Av. 1714 cf. 1749..

βλαστάνω<sup>4</sup> as = "be born": Av. 696 (poetic). Lys. 406 (cf. Aisch. Sept. 594). The compd. ἀνα- Lys. 384. With Av. 696 W. Ribbeck compares Soph. O. R. 156. Il. 2, 551. Od. 11, 294. The word is at least rare in prose: Plato Rpb. 362 B (from Aischylos). ib. 498 B. Phaidros 251 B (of the soul's qualities). It is the regular word for the budding of vines etc. See Nub. 1124. Av. 1479.

βλέφαρον<sup>3</sup> for ὀφθαλμός. Ran. 1441 (Eur.). Plut. 822 (has tone of messengers' speeches in tragedy) cf. 298. Cf. Simon. fr. 58. Soph. Ant. 104. Eur. Phoin. 543 etc. Elsewhere in Ar. it has the regular meaning "eye-lid": Vesp. 12. Ekk. 406. Plut. 721, 730, 736.

βόαμα.<sup>4</sup> Only in troch. tetr.: Nub. 967 (a quot. from the dithyrambic poet, Kydides). See Aisch. Ag. 920.

βόειος.<sup>1</sup> At Ran. 924 Euripides uses the adj. with ῥήματα in the sense of "large and sounding," as the Schol. explains. At Eq. 954 and Vesp. 40 it = "stupid," carrying a double meaning with it in the play on δῆμος and δημός. Prose: Plato Rpb. 338

C. Hdt. 2, 37. Ib. 168 (all used with *κρέα*). Aristotle several times. *ἐπταβόειος* comically joined to *θυμός*, instead of *σάκος*, is used by Aisch. at Ran. 1017 (ptg.).

*βολή*<sup>4</sup> for *κεραυνός* (Av. 576, 1538, 1747 etc.), once in a tragic line: Av. 1242. This Nauck believes to be taken from the Likymnos of Eur. Prose: Xen. Hell. 4, 5, 15. Thuk. 5, 65, 2 (in both places of a blow with a weapon).

*βόσκημα*<sup>3</sup> in the meaning "food." Ran. 892 (Eur. to *αἰθήρ*—"ἐμὸν βόσκημα"). In its normal meaning at Ach. 811.

*βόστρυχος*<sup>4</sup> Never in trim.: Nub. 536 (par. Eur. El. 509 ff. Aisch. Cho. 168 ff.). Ekkk. 955. See fr. 334: *ἐλικοβόστρυχος*, which Jungius says is coined after epic models. Ar. uses *κίκιννος* Vesp. 1069. fr. 218. Cf. *πλόκαμος*.

*βοτά*<sup>4</sup> Once in iamb. tetr.: Nub. 1427. Cf. Aisch. Ag. 1415 (a highly emotional passage).

*βουκολέω*<sup>4,8</sup> for *ἀπατέω*. Prob. only in par.: Pax 153. Ekkk. 81 (Soph. Inachos). Here there is a double play on the meanings "to tend" and "to beguile."

*βουλαί*<sup>4</sup> = consilia. Only in par.: Eq. 3 (see Van Leeuwen).

*βουλυτός*<sup>1</sup> = evening. Av. 1500 (Prometheus). Homer has only the adverbial *βουλυτόνδε*.

*βούνομος*<sup>3</sup> Only in par.: Ran. 1383 (Aisch. quotes his own fr. 249).

*βρέτας*<sup>4,8</sup> Only in par. or lyrics: Eq. 31, 32 (see Neil's note). Lys. 262.

*βροτός*<sup>4</sup> Eq. 601 (see Neil). Nub. 460 (par. Il. 10, 212). Pax 180, 236 (par. of Epic. style), 286, 849. Av. 107, 687, 1266 (ptg.), 1269, 1491, 1609. Thes. 683, 1023 (par. Eur. fr. 120). Ran. 1187 (par. Eur. fr. 158. Plut. 640 (ptg.). fr. 164. All the foregoing are in the plural except Pax 180 (sing.) and Av. 107 (dual). The plain word is *ἄνθρωπος*, as appears from Plut. 421 (where it is contrasted with *θεός*), or *θυητός* as opp. to *ἀθάνατος* (see Lysias 2, 80). See *θυητοί*.

*βρίω*<sup>4</sup> Nub. 45. Ran. 329. Prose: Xen. Ven. 5, 12 (see Sauppe's Index). [Plato] Ax. 371 C. Plato Rpb. 383 B (from Aisch.) The word is chiefly tragic. The prose words *ἀκμάζω* (Thuk. 1, 1. 2, 20. Aischines), *ὀργάω*, *σπαργάω* are used in this sense.

*βυθός*.<sup>4</sup> Only in choral parts: Eq. 607, 609. Ran. 247. Prose: Xen. Oik. 19, 11. Plato Par. 130 D (figurative). Aristotle some 10 times. Cf. *ἄβυσσος*.

## Γ

*γαῖα*.<sup>4</sup> Only in choral parts: Nub. 290. Av. 1064. Ran. 1529 (hex.). This last is a parody of the Glaukos of Aischylos. Prose = *γῆ*.

*γαμήλιος*.<sup>3,8</sup> Av. 1758. Thes. 1034 (par. Eur. fr. 122), 1122 (par. Eur. fr. 889). Not in cl. prose, but *γαμηλία* = a wedding feast, is used by Isaios and Demosthenes.

*γαμφηλαί*.<sup>1</sup> Only in hex.: Eq. 198 (par. of oracles). Here and at Eur. Ion. 159 (lyr.) of the bill of birds. Cf. Il. 16, 489. 19, 394.

*γάνυμαι*<sup>1</sup> for *ἠδέομαι*. Ach. 7. Vesp. 612. Prose: Plato Phaidros 234 D. Xen. Symp. 8, 30, where it is discussed as an Homeric word.

*γαῦρος*.<sup>3</sup> Ran. 282 (= Eur. fr. 788). Eur. alone of the three Trag. uses the word. See *ὑπερηνορέων*.

*γερονταγωγεῖν*.<sup>3</sup> Only in direct quot. from Soph.: Eq. 1099 (= Soph. fr. 434).

*γερούσια*.<sup>7</sup> Lys. 980 (*ἃ γερωχία*). The Lak. herald speaks.

*γλυκύθυμος*.<sup>1</sup> Nub. 705. Lys. 551. See Il. 20, 467.

*γονή*.<sup>3</sup> Only in ptg.: Ekk. 3. This whole *ῥῆσις* is a "take-off" of Euripides' introductions. The prose word is *γένος*, which Eur. himself uses (Ran. 946) to explain his method of writing tragedy.

*γοργόνωτος*.<sup>3</sup> Coined in imitation of *χρυσόνωτος*, *χαλκόνωτος* etc.: Ach. 1124 (ptg.). See Van Leeuwen ad loc.

*γρυπδέτος*.<sup>3</sup> Ran. 929. Eur. is here quizzing the Aischylean manner. See Aisch. fr. 422 and Jungius s. v.

*γύης*.<sup>3</sup> Av. 230, 996. Not in cl. prose, for [Plato] Epist. 310 is a quot. from some poet.

*γύνυς*.<sup>3,8</sup> Only in par.: Thes. 136 (= Aisch. fr. 61). Theokr. 22, 69,

Δ

*δαίνυμι*.<sup>1,5</sup> Only in hex. : Pax 1279, 1282 (both mock heroic).  
Prose : *ἐστιάω*.

*δαίος*.<sup>4</sup> Never in trim. : Nub. 335 (par. of cyclic poets). Ran. 897, 1022 (= warrior). The epic *δήϊος* is very freq. in Homer.

*δάμαρ*<sup>3</sup> for *γυνή*. Only in par. : Thes. 913 (= Eur. Hel. 574).  
Freq. in Eur. See *ἄλοχος*, *πλάτεις*.

*δάπεδον*.<sup>7</sup> Av. 1265 (ptg.). Ran. 351. Plut. 515 (a quot.).  
fr. 110, 2. Freq. in Eur. Prose : Xen. An. 4, 5, 6. Hdt. 4, 200.

*δαρδάπτω*.<sup>1</sup> Nub. 711 (here the nature of the biters welcomes such a lofty word). Ran. 66 (Dionysos). fr. 409. The Tragg. use the short form *δάπτω*.

*δείλαιος*.<sup>3</sup> Eq. 139. Nub. 12, 709, 1473, 1504. Vesp. 40, 165, 202, 1150. Pax 232. Av. 990. Ekk. 391, 1051. Plut. 850. In all except two cases it is joined with *οἷμοι*, and except in five cases the metre is tragic. Prose : Lys. 24, 23. Aischin. 1, 172. 3, 77. See Rutherford N. P., p. 45.

*δειμαίνω*.<sup>4</sup> Only in anap. tetr. : Vesp. 1042. Plato is the only good Attic prose writer who uses the word. Eur. has it about 15 times, and it is freq. in Hdt. The noun *δείμα* occurs Ran. 688, and Plato has it often—Thukydides twice : 7, 80, 3. 2, 102, 5. *δέος* is more usual in prose.

*δειματώ*.<sup>4</sup> for *φοβεῖν* or *ἐκφοβεῖν*. Ran. 144 (Dion.). In prose : [Plato] Ax. 370 A.

*δηλαδή*.<sup>4</sup> Only in trochaic tetr. : Vesp. 442. Ekk. 1157.

*δημός*.<sup>1,8</sup> Eq. 954. Vesp. 40. In both places it is used because of its resemblance to *δῆμος*. Not in cl. Attic prose, but Arist. H. A. 8, 2. Xenophon uses *στέραρ*.

*διόπτης*.<sup>3</sup> Only in parody : Ach. 435 (cf. Soph. O. C. 1086). Eur. Rhes. 234 (= a spy.).

*δίος*.<sup>3</sup> as = from heaven. Only in par. : Thes. 856 (= Eur. Hel. 2).

*δμῶς*.<sup>1,3</sup> Only in ptg. : Ach. 887, 1174. Ar. is prob. imitating Euripides in both places, for he uses the word freq. Cf. *ἀμφίπολος*.

**δόλιος**<sup>1</sup> for ἀπατηλός (Xen., Plato): Eq. 1068 (hex.). Pax. 1068 (hex., Epic parody). Thes. 1202 (Eur. to Hermes). Plut. 1157 (twice of Hermes). Prose: Xen. An. 1, 4, 7 (dub.) is the only inst. in cl. Attic prose.

**δολόω**<sup>1</sup> Only in hex.: Eq. 1067. Prose: Xen. Kyr. 1, 6, 28. Prose: ἐξαπατᾶω. Cf. δόλιος.

**δόμος**<sup>3</sup> Never save in par., ptg., or lyric parts: Ach. 450, 456, 460, 543 (Eur. fr. 710). Nub. 303, 1161. Av. 1241, 1247 (Aisch. fr. 160), 1708 (cf. trag. fr. adesp. 49), 1710. Lys. 707 (Eur. fr. 699). Thes. 871 (= Eur. Hel. 68). Ran. 136, 1273 (Aisch. fr. 87). Ekk1. 11. At Nub. 1265 Kock reads δόμων, Bergk ἱππων. The prose word is οἰκία. Cf. the compd. ὀπισθόδομος (Plut. 1193). See μέλαθρα.

**δονέω**<sup>4</sup> Only in ptg. and lyr.: Av. 1183 (ptg.) Ekk1. 954. Cf. ὑφαντοδόνατος (Av. 943), ἀεροδόνητος (Av. 1385), πτεροδόνητος (Av. 1390). Prose: In cl. Attic prose the only case is Xen. Symp. 2, 8 (Dindorf δινουμένους).

**δορά**<sup>3</sup> Only in par.: Ran. 1211 (= Eur. fr. 752). Prose: Hdt. 4, 175. Elsewhere Ar. uses δέρμα.

**δρασειώ**<sup>3</sup> Vesp. 168 (see Starkie). Pax 62 (ptg.). This desiderative form is not found in cl. Attic prose.

**δύομαι** (ἀνα-)<sup>1</sup> as = "to emerge." Only in a line spoken by Dionysos: Ran. 1460. Cf. Il. 1, 359, 496. Od. 5, 337. In the sense "to shrink back" by Demosth. and Ar. Ran. 860.

**δυσγενής**<sup>3</sup> Only in par.: Ran. 1219 (= Eur. fr. 661). Eur. alone of the Tragg. uses it.

**δυσκάθαρος**<sup>3</sup> Only in ptg.: Pax 1250 (cf. Soph. Ant. 1284).

**δύσμορος**<sup>1,3</sup> Av. 7. A favorite word with Soph., who has it about 35 times. Prose: Antiphon III β 11 (an appeal to the emotions of the jury).

**δυσπινής**<sup>3</sup> Only in ptg.: Ach. 426 (trag. fr. adesp. 42; cf. Soph. O. C. 1597).

**δύσποτμος**<sup>3</sup> Only in a line spoken by Eur.: Ach. 419.

**δύστηνος**<sup>1,3</sup> Av. 354. Lys. 426, 652, 699, 959. Thes. 878. Ran. 1332 (ptg.). Ekk1. 166, 763. fr. 461 (par.). Prose: Only Demosth. 19, 255 (λογάρια δύστηνα—used of Aischines, the quondam tragic actor).

*δυσφορέω*<sup>3</sup> for *δυσχεραίνω*: Thes. 73. Ran. 922. In both Eur. is spoken to. In cl. prose: Xen. Kyr. 2, 2, 5 (dub.). Ib. 2, 2, 8.

*δυσχέμερος*.<sup>4</sup> Ran. 125 (Dion. to Herakl.). Not in prose before Aristotle.

*δῶμα*.<sup>5</sup> Only in par.: Ach. 479, 1072. Nub. 1159. Pax 115 (Eur. Aiolos). Thes. 871 (= Eur. Hel. 68). fr. 268.

## E

*ἐα*.<sup>6</sup> Nub. 1260 (ptg.). Pax 60 (tragic context). Av. 327, 1495. Thes. 699, 1009, 1105 (par. Eur. fr. 125). Plut. 824. Eur. uses it freq. Prose: Plato Prot. 314 D.

*ἔδραι*.<sup>1,3</sup> as = "abodes." Lys. 345 (of Athena). Thes. 889 (ptg. cf. trag. fr. adesp. 65). Ran. 324 (Pausanias describes the *ἔδραι* here as *ἀγαλμα*). The word is very freq. in the Tragg. and appears about 15 times in Homer. In Ar. whenever the plural is used in lyric passages and tragic senarians, it has a poetic color.

*ἐδῶλια*.<sup>8</sup> as = "abode." Only in par.: fr. 1. See *ἔδραι* and Holden on fr. 7.

*ἔθανον*.<sup>9</sup> The simple occurs only in parodic lines: Ach. 893 (*θανών*). Thes. 865 (= Eur. Hel. 53). *κατθανεῖν* occurs in par.: Ran. 1477 (= Eur. fr. 638). See Rutherford N. P., p. 40 and Note.

*εἴβω* (*κατ*)<sup>1</sup> for *καταλείβω*. Only in par.: Lys. 127 (cf. II. 24, 794. Od. 21, 86). Not in trag. nor cl. prose.

*ἐκατογκεφάλας*.<sup>2</sup> In a par. of the dithyrambic poets: Nub. 336. *ἐκατογκεφάλος* occurs Ran. 473 (par. Eur. fr. 383).

*ἐλασίβροντος*.<sup>2</sup> Only in par.: Eq. 626 (Pind. fr. 144 Bgk.).

*ἐλεαίρω*<sup>1</sup> for *ἐλεέω*. Only in par.: Eq. 793. Cf. *οἰκτίρω*.

*ἐλινύω*.<sup>4,5</sup> for *ἀργέω*, *ἡσυχάζειν*, *ἡσυχίαν ἔχειν*. Prob. only in ptg.: Thes. 598 (notice the metre all about here). Prose: Hdt. 1, 67. 8, 71. See Pindar N. 5, 1. I. 2, 46.

*ἐμολον*.<sup>4</sup> Eq. 21-26, 73. Av. 404. Lys. 743 (par.), 984, 1263, 1297. Thes. 1146, 1155. Ran. 1232 (= Eur. I. T. 1). See Rutherford N. P., p. 41. Prose: Xen. An. 7, 1, 33 (*μόλωσι*).

*ἐμφερής*<sup>4</sup> for *προσφερής* (Ekk1. 67) or *ὁμοίος*: Nub. 502. Vesp. 1102 (see Roger's note). fr. 68. Prose: Xen. Kyr. 5, 5, 31. Hdt. several times. Cf. *προσεμφερής*.

*ἐναντα*.<sup>1,2</sup> Prob. only in par.: Eq. 342 (see Neil).

*ἐνδίκως*<sup>3</sup> for *δικαίως*. Only in troch. tetr.: Pax 630. Prose: Plato Phil. 12 D. Legg. 954 A. Tim. 85 B. [Epist.] 318 D. 335 D. Nowhere else in cl. prose.

*ἐξάκεσις*. Only in anap. tetr.: Ran. 1033 (Aisch.). This is apparently the only appearance of the word in literature. Prob. it is a genuinely tragic word, or one coined for such on the analogy of verbal compounds with *ἐκ* (see *ἐξακούω* etc.).

*ἐξαπλῆς*<sup>5</sup> for *ἐξαίφνης* (11 times in Ar.) only in the Plutus: Plut. 336, 339, 815 (cf. 353 *ἐξαίφνης*). See Diener, p. 25, for prose references. Xen., Thuk. and Hdt. use *ἐξαπλῆς*, and Plato once (Rpb. 621 B). It is not in the Orators.

*ἔξεδρος*.<sup>3</sup> Only in par.: Av. 275 (Soph. fr. 593). Thuk. and Xen. use *ἐκδημος* "away from home."

*ἐξώπιος*.<sup>3</sup> Only in par.: Thes. 881 (cf. Eur. Hel. 467), 884. An Euripidean word.

*ἐπιγλωττάομαι*<sup>3</sup> for *ὀνειδίζω* or *λοιδορέω*. Lys. 37. See Aesch. Prom. 928. Cho. 1045.

*ἐπιδήμιος*.<sup>1</sup> Only in hex.: Pax 1098 (par. Il. 9, 64). The noun *ἐπιδημία*, however, is used by Demosth., Xen. and Plato. Our word appears Hdt. 2, 39. Prose word: *ἐμφύλιος*.

*ἐπισκύνιον*.<sup>1</sup> Only in hex.: Ran. 823 (The chorus parodies Aischylos' style, using a large number of epic words). The word occurs but once in Homer (Il. 17, 136), but is freq. in the Anthology. Ar. uses *ὀφρύς* (Nub. 582. Plut. 756). Our word occurs once in Aristotle.

*ἐπιστροφαί*<sup>3</sup> = "haunts." Only in par.: Ran. 1383 (Aisch. quotes his own fr. 249). Plato uses *διατριβαί* in this sense. So Andok. 4, 22.

*ἔπος*<sup>4</sup> for *λόγος* (= a speech): Av. 174 (ptg.). Pax 520. In the meaning "proverb" or "saying": Av. 507. Lys. 1038. For this latter sense a prose writer would use *λόγος* or *τὸ λεγόμενον* or *παροιμία* (So Ar. Thes. 527 and Plato). See Van Leeuwen ad Av. 174.

*ἔραμαι*.<sup>4</sup> Only with parodic tone: Vesp. 751 (lyr.). Pax 1098 (Il. 9, 64)—an hexameter. Eur. has it at least 20 times. The active voice is used in prose (See Ar. Av. 76, 135, etc.).

*ἔρδω*.<sup>3,5</sup> Only in par.: Vesp. 1431 (proverb). See Rutherford N. P., p. 49.

*ἐριβρεμέτας*.<sup>1</sup> Only in hex.: Ran. 814 (parodic).

*ἐριώλη*.<sup>1</sup> Eq. 511. Vesp. 1148. Ar. uses the word merely to pun upon *ἔριον*. Cf. *θύελλα*.

*ἐρπύζω*.<sup>1</sup> Vesp. 272 (parodic). Compound forms: Ran. 485 (*καθ-*) Ekk1. 398 (*παρ-*), 511 (*παρ-*). I cannot find the simple in any cl. prose writer.

*ἐσθλός*.<sup>3,4</sup> for *ἀγαθός*. Only in par.: Ran. 1218 (Eur. quotes his own fr. 661). Prose: Xen. Kyr. 1, 5, 9. Plato has it, but only as a poetic word and mostly in quotations from poets. The form *ἐσλός* is usual in lyric poetry, and invariable in Pindar; see Gildersleeve Pind. O. 1, 99.

*ἐτήτυμος*.<sup>1,3</sup> for *ἀληθής*. Only in par. and hex.: Pax 119 (Eur. fr. 18). Often in Homer and tragedy. See *ἔτυμος*.

*ἔτυμος*.<sup>3</sup> Only in par.: Pax 114 (Eur. fr. 17), 118 (adv.). Prose: Plato Phaidros 260 E. See *ἐτήτυμος*.

*ἐννή*.<sup>4</sup> Vesp. 552. Av. 1286. Thes. 1122 (par. Eur. fr. 889). Ekk1. 958, 967. At Eq. 605 it means "camp-bed," in which sense alone it is regular in prose (see Neil ad loc.). Still Xen. Kyr. 8, 8, 14 = a regular bed. The prose words are *στρῶμα*, *κλινίς* (Thes. 261), *κλίνη* (Ach. 1090).

*εὐοδία*.<sup>3</sup> Only in hex.: Ran. 1528 (cf. Aisch. fr. 36). Here the chorus speed Aischylos on his way to the upper world. The word is not in Homer, and in tragedy only at the place cited. It is avoided by cl. prose writers, but *εὐοδος* is found in Xen.

*εὐπάλαμος*.<sup>4</sup> Only in anap. tetr.: Eq. 530. Quoted from Kratinos according to the Schol. Not found in cl. prose.

*εὐσκοπος*.<sup>3</sup> Ekk1. 2 (ptg.). Prose: Xen. Kyr. 6, 3, 2. Prose: Arist. H. A. 9, 41, 5.

*εὐστομέω*.<sup>3,5</sup> for *εὐφημέω*: Nub. 833 (tragic metre). See Soph. Ph. 201. Lucian Phil. c. 17. Ar. uses *ἀποσιωπάω*, *σιωπάω*. Cf. Nub. 105, 833.



εὐχολή.<sup>1</sup> Only in hex.: Pax 1276 (par. Il. 8, 64). Prose: Hdt. 2, 63. Prose = εὐχή.

ἔφεξις.<sup>3</sup> Only in par.: Vesp. 338 (note πρόφασις, the usual word, in the foll. line). It is in no extant tragedy, but Hesychius (ii, 239) gives it. See Starkie ad l.

ἐφήμερος.<sup>4</sup> Only once by Sokrates: Nub. 223 (see Van Leeuwen's note). It is freq. in Pindar and tragedy. Aischylos uses ἐφημέριος once (Pr. 546).

ἐχθαίρω.<sup>5</sup> for μισέω. Only in par.: Ran. 1425 (Ion fr. 44). See Wittekind, p. 28, for examples.

ἔχθομαι (ἐξαν-)<sup>3</sup> for ἀνέχομαι. Nub. 1373. (Here Strepsiades, after hearing an incident from one of Euripides' plays, says he is not able ἐξανέχεσθαι). Pax 702.

ἔχω (κατ-)<sup>4</sup> meaning "to fill." Nub. 328, 572 (cf. Aisch. Pers. 387. Il. 16, 79). Hermippos (2, 9) has it in an hexameter, and Kratinos (Od. 1) where Odysseus addresses the island of the Kyklops.

## Z

ζάθεος.<sup>4</sup> Never in trim.: Nub. 283. Av. 927. Ran. 383.

ζέω (ἐπι-).<sup>3</sup> Only in ptg. in a metaph. sense: Ach. 321. Thes. 468. See Rutherford N. P., pp. 16, 17.

Ζήν for Ζεύς. Only in par. or lyrics: Nub. 564. Pax 722 (= Eur. fr. 314). Av. 570, 1740. Lys. 717 (cf. Eur. Kykl. 669). Note that Lysistrata deliberately changes from Ζεῦ to Ζήν'.

## H

ἡδυμελής.<sup>4</sup> Only in anap. tetr.: Av. 659. Oft. in Pindar.

ἡπίω.<sup>1</sup> Eq. 1023 (ἀπίω). This Homeric word comes in naturally after the mock-oracles in 1015 ff. The Doric form is common in Pindar and the tragic chorus, but in dialogue only here and Eur. Rhes. 776. See Neil.

ἡρινός<sup>4</sup> for ἑαρινός. Only in choral parts: Pax 800 (par. Stesichoros fr. 34). Av. 683, 714, 1099. ἦρ is used by the Tragg. for ἑαρ. Prose: Xen. Hell. 3, 2, 10 (the only place in cl. prose, Xen. himself using ἑαρινός, Kyr. 8, 6, 22).



*θάκος*<sup>3</sup> for *καθέδρα* or *θρόνος*. Never in trim.: Nub. 993 (*ἄδικος λόγος* speaks). Ran. 1515, 1522 (both by Aisch.). Prose: Plato Politic. 288 A. Rpb. 516 E. Xen. Kyr. 8, 7, 10. Symp. 4, 31. Hdt. 1, 181 (*θῶκοι*). See *θάσσω*.

*θαμά*<sup>4</sup> for *πολλάκις*. Mostly in lyrical lines: Eq. 990. Av. 234. Thes. 952 (all lyric). Plut. 1166. fr. 149, 4. Prose: Isokr. Panath. 102. Plato Phaid. 72 E. Xen. Mem. 2, 1, 22 (see next line). *πολλάκις* is freq. in Ar.

*θάσσω*<sup>3</sup> for *κάθηναι*. Only in ptg.: Vesp. 1482 (cf. Od. 18, 239. Eur. Hell. 438. Hek. 36). Thes. 889 (Eur.). Freq. in Eur. See *θάκος*.

*θείνω*<sup>6</sup> for *παίω*, *πατάσσω*, *σποδέω* (cf. Nub. 549. Av. 497. Eq. 1130. Ran. 547. Nub. 1376. Av. 1016. Ran. 662): Ach. 564. Eq. 640. Vesp. 1384. Av. 54, 1613. Lys. 364, 821. Ran. 855. See Rutherford N. P. p. 10.

*θέλω*<sup>3</sup>. In all cases where *θέλω* follows a consonant (except Eq. 713. Lys. 1216, where Van Leeuwen would change the reading to *ἐθέλω*) the tone is mock tragic: Thes. 412, 908 (= Eur. Hel. 562). In the following lines *θέλω* follows a vowel: Ach. 198, 318 (par.), 355, 426 (ptg.). Nub. 801. Vesp. 493, 521. Av. 407 (ptg.), 929 (par.). Lys. 473. Ran. 1442, 1468 (ptg.). Ekk1. 1017. The phrase *ἦν θεὸς θέλη* is used in good prose. In Ar. it occurs: Pax 939, 1187. Ran. 533. Plut. 347, 405, 1188. For the different spheres of *ἐθέλω* and *βούλομαι* see Gildersleeve Pind. O. 7, 20. P. 1, 40 (or more fully discussed by him in the A. J. P. 16, p. 525-6); Rutherford N. P., pp. 415-16; H. W. Smyth, Ionic Dialect, § 588.

*θεόσεπτος*<sup>3</sup>. Only in anap. tetr.: Nub. 292. Van Leeuwen compares *θεοσέπτωρ*, *περίσεπτος*.

*θερμόβουλος*<sup>3</sup>. Only in par.: Ach. 119 (Eur. fr. 852). Ar. comically substitutes *πρωκτόν* for *σπλάγγυνον*.

*θέρμω*<sup>1</sup>. Lys. 1079 (dub. l.). Ran. 1339 (par. Od. 8, 426). The last line is hexameter. The prose form is *θερμαίνω* (Ach.

1175. Pax 843. Ran. 844), and is used by Xen., Plato, Arist. See *θάλλω* (Av. 1092) and *θέρω* (Plut. 953).

*θέσπιος*.<sup>1</sup> Only in hex.: Av. 977 (oracle). It seems to occur elsewhere only at Hes. fr. 54.

*θεσπιφδέω*<sup>3</sup> for *μαντεύομαι*. Only in par.: Plut. 9 (Eur. Or. 285). Prose: [Plato] Ax. 367 D (poetic) is only place in cl. prose. Hdt. has *θεσπίζειν*.

*θέσφατα*.<sup>4</sup> Only in par. or ptg.: Eq. 1233, 1248 (from the Bellerophon of Eur.). Pax 1073 (hex.). With the last Ribbeck compares Il. 8, 477. 10, 473. The prose word is *χρησμός*.

*θήγω*<sup>4</sup> for *ἀκούω*. Only in hex. or lyr.: Lys. 1256 (cf. Eur. Phoin. 1390. Il. 11, 416). Ran. 815 (hex.)—with parodic tone. Prose: Xen. Kyr. 2, 1, 11. Ib. 13 and 20. 1, 2, 10. Ib. 6, 41. Mem. 3, 3, 7. Xen. has it in the figurative phrase *θήγειν ψυχάς*. It is not found elsewhere in classic prose, but Arist. (Rhet. 3, 3, 2) uses it.

*θηλύφρων*.<sup>3</sup> Only in ptg.: Ekk1. 110 (trag. fr. adesp. 51). Blaydes compares Eur. I. A. 421. Fr. 364.

*θῆς*.<sup>1,3</sup> Only in par.: Vesp. 696 (Soph. Ant. 590. Cf. Ar. Nub. 892, 1265), 1521 (= shore. An epic parody). See *θωμός*.

*θηητοί*<sup>1</sup> for *ἄνθρωποι*. Never in trim.: Nub. 574 (lyr.). Pax 1063 (hex. oracle), 1071 (hex.). Av. 708 (anap. tetr.), 1059 (par. cf. Soph. O. C. 1085). See *βροτός*.

*θοός*.<sup>4</sup> Only in par. or lyrics: Eq. 554, 1265 (par. Pind. fr. 66). Ran. 1233 (= Eur. I. T. 1). The prose word is *ταχύς* or *ἐλαφρός*.

*θραυσάντυξ*.<sup>3</sup> Only in par.: Nub. 1264 (Xenokles fr. 1).

*θροέω*.<sup>3</sup> Only in hex.: Ran. 1276 (= Aisch. Ag. 104). Eur. in mockery of Aisch.

*θυγατέρος*<sup>3</sup> for *θυγατρός*. Only in par.: Vesp. 1397.

*θύελλα*.<sup>1,4</sup> Only with parodic tone: Nub. 336 (anap. tetr.). Strepsiades parodies the dithyrambic poets. Not in cl. prose. See *ἐριώλη*. At Lys. 973 *πρηστήρ* and *τυφός* occur.

*θυηλή*<sup>1</sup> for *θύμα* or *θυσία*: Av. 1520 (Prometheus). Not in cl. prose. See Av. 901. Pax 1052.

*θυμαίνω*<sup>4</sup> for *χαλεπαίνω* or *ἄχθομαι*. Nub. 609 (the cloud

chorus quote the Moon), 1478 (to Hermes). Not found in cl. prose. Eupolis *Μαρ.* 21.

*θυμολέων*.<sup>1</sup> Only in par.: *Ran.* 1041 (see Nauck *trag. Graec.* fr. p. 72). Aisch. dealing with an epic subject uses epic words.

*θυμός* <sup>3,4</sup> in the meaning "heart" or "soul," where it is personified and addressed as an individual. In these places the tone is always poetic, and most of them are parodies of Euripides. *Ach.* 353, 450 (cf. *trag. fr. adesp.* 44), 480 (par.), 483 (par.). *Eq.* 1194 (ptg.). *Vesp.* 383 (lyr.). Elsewhere in Ar. it means "passion," "courage," "desire," all of which uses are found in prose. If we omit *Ach.* 353; where the meaning is doubtful, *θυμός* (= heart, soul) will occur only in par. and a lyric line. See *Pind. O.* 2, 98. *N.* 3, 26. See *κέαρ*.

*θυμός* <sup>4</sup> for *σωρός* (*Plut.* 269, 270, 804. *Xen. Hell.* 4, 4, 12. *Vect.* 4, 2. Aristotle): *Lys.* 973. fr. 94. 217. Blaydes says it does not appear elsewhere in the comic writers. See *Moeris*.

*θωρήσσομαι* <sup>1,5</sup> for *θωρακίζω*. The word is used only because of the double meaning in it of "arming" and "getting drunk." *Ach.* 1134, 1135. *Pax* 1286 (hex.).

# I

*ιάλλω* (ἐπ-) <sup>4,7</sup> for *ἐπιπέμπω*. *Nub.* 1299. *Vesp.* 1348. *Pax* 432. fr. 552. See *Thuk.* 5, 77, 8 (a Doric speech).

*ιάχω*.<sup>1</sup> Only in hex. and lyrics: *Eq.* 1016 (hex.). *Av.* 772 (cf. 781 and *Il.* 3, 342. 4, 79. 23, 815 etc.). *At. Ran.* 217 the later epic form *ιαχέω* in a lyric line.

*ιδυίοι* <sup>1</sup> for *μάρτυρες*: fr. 222, 5.

*ίζω* <sup>4,5</sup> for *καθέζομαι*. *Eq.* 403 (ptg.). *Av.* 742 (mid., cf. 727). *Ran.* 199 (see next line). Prose: *Plato Tim.* 25 D. *Leg.* 855 D. *Xen. Ven.* 9, 14. Freq. in *Hdt.*

*ιημι* (συν-) <sup>1</sup> for *ἀκούω*. Only in par.: *Pax* 603 (fr. *Archil.* 50 Bgk.). *Hdt.* 1, 47 (oracle). See *Soph. Tr.* 90.

*ικελος* <sup>1</sup> for *δμοιος*. Only in a quot. from Homer: *Av.* 575. Also in Ionic prose. See on *ἐμφερής*, *προσεμφερής*.

*ιμείρω* <sup>4</sup> for *ἐπιθυμέω* (freq. in Ar.). Only in anap. tetr.: *Nub.* 435 (see 433 and compare 435). Prose: *Plato Krat.* 418 C (for

etymology only). Hdt. has it as a deponent, but it is not found elsewhere in cl. prose. See *ἡμερος*, *μενοινάω*, *ποθεινός*.

*ἡμερος* <sup>4, 5</sup> for *ἐπιθυμία* or *πόθος*: Lys. 552 (see 53, 55, 66 where *πόθος* is used). Ran. 59 (ptg.). Prose: Plato Phaidr. 251 C etc. (about 10 times). Hdt. has it also. Lycian Deor. Jud. 15 distinguishes *ἔρως*, *ἡμερος*, *πόθος*. See Plat. Krat. 420 A. See *ἡμείρω*.

*ἰνδάλλομαι* <sup>1</sup> for *δοκέω*. Vesp. 188. The whole scene is a par. of Odysseus' escape from Kyklops' cave. Prose: Plato.

*ἰοστέφανος*.<sup>2</sup> Only in dactylic and anapaestic metre: Ach. 637. Eq. 1323, 1329. There is always an allusion to Pindar, I think. See fr. Pind. 54 (Bgg.) and Isth. 2, 20. P. 7, 1.

*ἰππόλοφος*.<sup>1</sup> Only in hex.: Ran. 818 (par. of Aischylos' style).

*ἰώ*.<sup>3</sup> Ach. 566 (ptg.), 568 (ptg.), 1071, 1078, 1080 (last three parodic), 1205, 1212 (ptg.). Eq. 1218. Nub. 1155 (par. Soph. fr. 451 or Eur. fr. 623), 1169, 1259 (*ἰώ μοί μοι*). Vesp. 748 (*ἰώ μοί μοι*), 1292. Pax 236 (par.), 242, 250. Av. 228 (ptg.), 343, 406 (ptg.). Lys. 716. Thes. 1047 (ptg.). Ran. 1341, 1342. fr. 401. Espec. tragic is *ἰώ μοί μοι* (twice in lyric lines). Fourteen of the above are in lyric lines.

## K

*κάδος*.<sup>5</sup> Ach. 549. Pax 1202. Av. 1032, 1053. Ekkl. 1002, 1004. fr. 269. Attic prose: Only Demosth. 21, 133. Plato Rpb. 616 D. Elsewhere: Hdt. 3, 20. Anakr. 16. Archil. 4. In tragedy: only Soph. fr. 491, 3. In the sense of "voting-urn" *καδίσκος* is more usual (Ar. Vesp. 321, 853, 854). *κεράμιον* occurs Ar. fr. 723.

*κακορροθέω* <sup>3</sup> for *κακολογέω*. Only in ptg.: Ach. 577 (chorus to Lamachos. See Eur. fr. 712). Thes. 896. In trag. by Eur. only.

*καλλίνικος*.<sup>2</sup> Ach. 1227, 1228, 1231, 1233 (all parodic). Eq. 1254. Av. 1764. See Van Leeuwen ad Eq. 1254.

*καλλιπάρθενος*.<sup>3</sup> Only in par.: Thes. 855 (=Eur. Hel. 1). An Euripidean word. See *καλλιεπής* (Thes. 49, 60), *καλλίκομος* (Pax 798), *καλλιβόας* (Av. 682). Compounds with *καλλι-* and *δυσ-* are mostly poetic.

*καλύπτεσθαι*.<sup>3</sup> Only by Sokrates: Nub. 740. In Attic prose the compd. forms only are used, but the simple is freely used in both act. and pass. by the Tragg. See Soph. fr. 333 and next word.

*καλυπτός*.<sup>3</sup> Only in ptg.: Thes. 890 (Eur. as Menelaos). See preceding word.

*κάμαξ*.<sup>3</sup> as = "spear-shaft." fr. 404 (cf. Aisch. Ag. 66. Eur. Hek. 1155. El. 852).

*κάρα*.<sup>3</sup> for *κεφαλή*. Only in par. or ptg.: Ach. 1218 (Lamachos). Pax 153 (par. Bellerophon of Eur.). Thes. 1102 (cf. Eur. fr. 123). See *κάρηνον*.

*καραδοκέω*.<sup>3,5</sup> Eq. 663. Compare all this with the Messengers' speeches in tragedy. Eur. is fond of this word. Prose: Xen. Mem. 3, 5, 6. Hdt. 7, 163, 168. 8, 67.

*κάρηνον*.<sup>1</sup> fr. 222, 3. Homer 23 times; Hesiod 3, but Pindar does not take it up. Tragedy: Eur. fr. 541. Aisch. Chor. 396. See *κάρα*.

*καρπεῖον*.<sup>4,8</sup> fr. 177. The prose word *καρπός* (more oft. plural): Nub. 1119. Ekk. 14. Plut. 515.

*κάρτα*.<sup>3,5</sup> for *σφόδρα* or *πάνυ*. Ach. 544. Av. 342. Cl. Attic prose: Plato Tim. 25 D (only here). *σφόδρα* in Ar. about 30 times, *πάνυ* about 100.

*κασίγνητος*.<sup>1,3</sup> for *ἀδελφός*. Only in ptg.: Thes. 900.

*κατάσκιος*.<sup>3</sup> Only in par.: Ach. 965 (cf. Aisch. Sept. 384). Aisch. is fond of the word, but it is not so freq. in the other Tragg. Not in cl. prose. Plato Tim. 79 D (*κατασκιάζω*).

*κατόπτης*.<sup>3</sup> Only in par.: Ach. 435 (trag. fr. adesp. 43). Prose words: *κατάσκοπος*, *ὀπτήρ*.

*κέαρ*.<sup>3</sup> for *καρδία* (freq. in Ar.). Only in par.: Ach. 5. See *θυμός*.

*κείνος*.<sup>3,5</sup> for *ἐκείνος*. Vesp. 751 (ptg.). Pax 48 (an Ionian speaks). Lys. 795, 818. Thes. 473 (ptg.). See Wittekind, pp. 14-15. Rutherford N. P. p. 4.

*κελαδέω*.<sup>3</sup> Nub. 284. Pax 801 (par. Stesich., p. 749 Bgk.). Thes. 44 (ptg.). Ran. 383, 684, 1527. Pindar uses the word often (see Gildersleeve, Pind. O. 1, 9). Never in cl. prose (Aischines has it in an oracle).

κέλευθος<sup>4</sup> for ὁδός, ἄτραπος. Only in par.: Thes. 1100 (Eur. fr. 124. Cf. I. T. 32).

κέλλω (εἰς-)<sup>3</sup> for κατάγομαι. Only in ptg.: Thes. 877 (Eur. as Menelaos). The word is not given in our indexes to tragedy. The simple occurs in Homer, tragedy and later poets. ἐπικέλλω is found in Homer and Ap. Rhodius. See Jungius, § 8, Introd.

κευθμών.<sup>4</sup> Only in par.: fr. 149, 1 (Eur. Hek. 1). Not in cl. Att. prose. Hdt. 7, 141 (oracle) has it, and it occurs in the epos and tragedy. For the verb κεύθω see Plato, Hipp. Min., 365 B. Ib. 370 A (both from Homer).

\*κίκω (ἀπο-).<sup>7</sup> Ach. 869 (= shook off). Van Leeuwen says it is not found elsewhere except in Simmias, of Rhodes.

κινύρομαι<sup>1</sup> for κλαίω. Eq. 11 (cf. 9 and 12). Neil notes that this is the only occ. of the word outside of serious poetry. Aisch. Sept. 123 is the only place in tragedy. It is not uncommon in late epic. Not found in cl. prose.

κλαῦμα.<sup>4</sup> Pax 249. Ran. 813. In the former κλαύματα is humorously used for κρόμνα. The word is a favorite one with Aischylos. The only places in cl. prose are [Andok.] 4, 39. Xen. Kyr. 2, 2, 14. At Thes. 1041 γόος. Plato uses κλαυμονή, Aristotle κλαυθμός.

κλεινός.<sup>4</sup> Ach. 1184 (ptg. cf. trag. fr. adesp. 45). Eq. 1328. Nub. 1024. Pax. 737 (par. Simonides fr. 82). Av. 810, 1277, 1372. Thes. 29. Plut. 772 (ptg.). Prose: Hdt. 5, 92 (oracle). 7, 228 (epigram). Of Attic writers Plato alone uses it: Soph. 243 A. Legg. 721 C. Often in Pindar and tragedy.

κλέος<sup>4, 8</sup> for δόξα or τιμή. Ach. 646. Nub. 459 (par.). Ran. 1035. See Van Leeuwen ad Nub. 460. Prose: Hdt. 7, 220. 9, 78. Xen. Kyn. 1, 6. Plato Symp. 208 C (hex.). Lysias 2, 5 (cf. εὐκλείης—2, 23). Thuk. 1, 10, 2 (Homeric setting). Ib. 25, 4 (myth of Phaeacians). 2, 45, 2 (poetic reminiscence). The sphere is poetic.

κλήζω<sup>4</sup> for ἐγκωμιάζω. Never used by Ar. except in imit. of lyric or trag. poetry: Av. 905, 921 (poet), 959, 1745. The other form, κλεῖω, occurs Pax 778 (par. Stesich. fr. 32 Bgk.). Lys. 1299 (Lakonian chorus). In prose: [Plato] Ax. 371 B (poetic). Xen. Kyr. 1, 2, 1.

*κλονέω*.<sup>4</sup> Eq. 361 (see Neil). Not in prose of the cl. period.

*κλάνος*.<sup>4</sup> Only by Sokrates: Nub. 387. Used for the less pretentious *κορκορυγή* (Pax 991. Lys. 491). Not in cl. prose.

*κλύω*<sup>3</sup> for *ἀκούω*. Only in ptg.: Eq. 813 (cf. Eur. fr. 723). Pax 1283. Av. 407, 416, 1390. Thes. 1018 (Eur. fr. 118). Ran. 1173 (= Aisch. Cho. 4), 1374. Plut. 601. Not in cl. prose.

*κνίσα*.<sup>1,8</sup> Ach. 1045. Pax 1050. Av. 193, 1517. It is used only where sacrifices are being offered. Freq. in Homer (see espec. Il. 8, 549). Prose: Plato Legg. 906 E (elevated subject). Rpb. 364 E (from Homer). The only tragic ex. is Aisch. Pr. 496. As a religious word this may have been in the common speech,—indeed Demosthenes' use of *κνισάω* (q. v.) seems to show that it was.

*κνισάω*.<sup>1,8</sup> Eq. 1320 (see Neil). Av. 1233 (ptg.). Prose: Dem. 21, 51. Macart. 66 (oracle). Not elsewhere in cl. prose.

*κνώδαλον*.<sup>4</sup> Vesp. 4. Lys. 476. Prose: [Plato] Ax. 365 C (of worms). Not elsewhere in cl. prose. Pindar has it of asses and serpents. Kratinos *Χειρ.* 8 (hex.). Ar. uses *θηρίον* (Av. 93) and *τέρας* is the ordinary word for "monster."

*κοίρανος*.<sup>4</sup> Only in par.: Ach. 472 (Eur. fr. 568). Freq. in the epos. Not in cl. prose. See *πολυκοίρανος*.

*κολυμβάω* (*έκ-*).<sup>3,8</sup> Once in anap. tetr.: fr. 80 (cf. Eur. Hel. 1609). The simple is in Plato.

*κολοσυρτός*. Only in anap. tetr.: Vesp. 666. Plut. 536. With the former cf. Vesp. 593, 667 (*πλήθος*). See Il. 12, 147. 13, 472. Hes. Th. 880. Not in cl. prose.

*κόμπασμα*<sup>3</sup> for *κόμπος* or *ἀλαζόνευμα*. Ran. 940 (Eur. mimics Aischylos' manner). Blaydes compares Aisch. Pr. 361. Sept. 794.

*κονέω* (*έγ-*).<sup>3</sup> Ach. 1088 (cf. 1094, *σπεύδω*; and 1085, *ταχὺ βάδιζε*). Vesp. 240 (par.) Av. 1324. Ekk1. 489 (cf. 483). Plut. 255. Homer uses the word, but only in pres. part. with some other verb.

*κόπος*.<sup>3</sup> Ran. 1265 (par. Aisch. fr. 128), 1267, 1269, 1271, 1272, 1275, 1277, 1278, 1280, 1284 (of course all these are mere echoes of 1265). Lys. 542 (= weariness). Plut. 321 (note the epic allusion before this). Prose: Plato Prot. 310 D. Rpb. 537.



Tim. 87 E. Xen. An. 5, 8, 2. Eq. 4, 2. But Plato and Xen. have it in the sense of "weariness," whereas Ar. in all places except Lys. 542 uses it as = "toil" or "suffering."

*κορέννυμ.*<sup>1</sup> Only in epic par.: Pax. 1283, 1284, 1285. In Attic prose only by Xen. Mem. 3, 11, 13. Prose word: *ἐκπίμπλημ.*

*κόρη*<sup>3, 8</sup> for *ὀφθαλμός*. Vesp. 7. Thes. 902 (ptg.) Plut. 635 (par. Soph. fr. 644). Freq. in Eur. See *δμμα*.

*κορμός*<sup>1, 3, 5</sup> for *πρέμνον*. Only in iamb. tetr.: Lys. 255 (prob. a par. Cf. Eur. H. F. 240. Hek. 575. Hel. 1601. Kykl. 384). Prose: Hdt. 7, 36. Only place in cl. prose. Once in Homer: Od. 23, 196.

*κόρος*<sup>4</sup> for *παῖς*, *μειράκιον*. Only in hex. and par.: Av. 977 (hex.—*κούρε*). fr. 558 (par. Eur. Phoin. 1243, 1273, 1359). Prose: Hdt. 8, 77 (oracle. Here Schweighauser reads it as a proper name). Plato 5 times in the Laws. A favorite word with Eur.

*κορυθαίολος*.<sup>1</sup> Only in hex.: Ran. 818 (par. cf. Il. 2, 816).

*κόρυμβος*.<sup>9</sup> Only in anap. tetr.: fr. 222. See Bakhuyzen ad fr. 1. Once in Homer: Il. 9, 241. Prose: Hdt. 7, 218.

*κότος*.<sup>1</sup> Only in par.: Ran. 844 (cf. Eur. El. 402. Kykl. 424). Oft. in Aisch., and about 7 times in Homer. The verb. *κοτέω* is purely epic, for Plato Lys. 215 C (the only place in cl. prose) is from Hesiod.

*κουρίδιος*.<sup>1, 5</sup> Pax. 844. Freq. in Homer and Ap. Rhod. The feminine occurs Hdt. 1, 135. 5, 18. 6, 138. Nowhere else in cl. prose. Plato uses *νυμφικός*, Ar. *νυμφίδιος* (Av. 1729). See *γαμήλιος*.

*κραδαίνω*<sup>4</sup> for *σεῖω* (cf. *πάλλω*). Only in par.: Ach. 965 (cf. Aisch. Sept. 384, where *σεῖω* is the verb), 967. Not in cl. prose.

*κραναός*.<sup>1</sup> Ach. 75 (see Van Leeuwen). Av. 123 (*αἱ Κρανααί* = 'Αθῆναι). Lys. 481. fr. 560, 3 (= rough, stinging). Here there is doubtless a covert allusion to Athens. Often in the Od. of Ithaca. Tragedy: Aisch. fr. 371. Eum. 1011. Soph. fr. 798. Not in cl. prose save Hdt. 8, 44 (*κραναοί* = the Athenians).

*κρίζω*.<sup>1</sup> Av. 1521 (Prometheus has already used two epic words, *κνῖσα* and *θυμηλή* q. v.). Il. 16, 470 (of a creaking yoke). Not

in cl. prose. *κράζω* in the same sense, "to scream, shriek," is freq. in Ar.

*κρίνω* (δια-) <sup>3</sup> as = to separate into elemental parts. Only in par.: Thes. 13 (Eur.). See Bakhuyzen ad loc.

*κρουνός*.<sup>4, 8</sup> Only in anap. tetr.: Ran. 1005 (cf. similar use of *ρόή* Pind. N. 7, 12. Plato Theait. 206 D). See the comic compd. *κρουνοχυτρολήραιος* (Eq. 89). Our word is in the epos and trag. but not in cl. prose. At Ran. 1005 the chorus address Aisch. with satiric earnestness. At l. 814 ff. Aisch. is said to have first given dignity to "tragic nonsense." All this is mockery of his long pompous words. Cf. *Ἐννεάκρουνος*.

*κρυερός*.<sup>4</sup> Only in ptg.: Ach. 1191 (see Schol). Av. 951, 955. With Ach. 1191 cf. Homeric *κρ. γόοιο, φόβοιο*; Hesiodic *κρ. Ἀίδαο*; Euripidean *κρ. θανάτου*, etc. Not in cl. prose, but [Plato] Ax. 368 C has *κρύος* (frigus).

*κτυπέω*.<sup>4</sup> Ach. 1072 (ptg.). Thes. 995. Ekkk. 545. Plut. 758 (cf. Eur. Med. 1180). The compd. *ἐπι-* is found at Av. 780. Ekkk. 483 (cf. Ap. Rhod. 1, 1136. 2, 1081). Freq. in Homer and Eur. (also Soph.). See *κτύπος*.

*κτύπος*.<sup>4</sup> for *κρότος*. Eq. 552 (cf. Il. 10, 535). Av. 1156. Lys. 1307 (cf. 1319). With this last cf. Eur. Herak. 783. Tro. 546. Prose: Thuk. 7, 70, 6. Plato Krit. 117 E. Xen. Kyr. 7, 1, 35. See *κτυπέω*.

*κυαναυγής*.<sup>1</sup> Only by the poet Kinesias: Av. 1389. Ar. uses its congeners *κυανοβενθής* (fr. 165) and *κυανέμβολος* (Eq. 554. Ran. 1318, both lyric). Cf. Orph. H. 2, 3. Eur. Alk. 261, etc. Not in cl. prose.

*κῦδιστος*.<sup>1</sup> Only in par.: Ran. 1270 (= Aisch. fr. 238,—quoted here by Eur.) Oft in Homer of Zeus and Agamemnon. Not in cl. prose. See the two following words.

*κυδοιμός*.<sup>1</sup> Only by Lamachos in a mock-heroic line: Ach. 572 (cf. Pax 255. Hom. Il. 5, 593. 18, 535. Emped. 417). Not in cl. prose. See next word.

*κῦδος*.<sup>1</sup> Only in hex.: Eq. 200 (par., cf. Il. 8, 141). Of the Tragg. Aisch. alone has it. The only inst. in cl. prose is Hdt. 7, 8, 1 (Xen. Mem. 2, 6, 11 is from Homer). See preced. words.

*κυκλέω*.<sup>3</sup> as = "to move around." Only in ptg.: Av. 1379

(cf. Soph. Ai. 19. Eur. Or. 632). Thes. 958 (cf. Eur. I. T. 68, 76). See Vesp. 1523. *ἐγκυκλοῦμαι*<sup>4</sup> occurs Vesp. 395 (tragic tone; cf. 154), 699. At Av. 346 *περί τε κύκλωσαι*. See Green ad Vesp. 395. The compd. *εἰσ-* Thes. 265. The simple in prose: Plato rather often, and (in mid.) Hdt. and Thuk. Prose: *στρέφω*.

*κυλίνδω*<sup>4</sup> for *κυλινδέω*. Eq. 1249 (par. Eur. fr. 310, where *κομίζω* is the verb). Nub. 374. Vesp. 492. Thes. 767. Ekk1. 208. Not in cl. prose. Compd. *εἰσ-* Thes. 651.

*κυνέω* (προσ-) in the form *προσέκυσα*<sup>3</sup> for *προσεκύνησα*. Only in ptg.: Eq. 156 (cf. Plut. 771), 640.

*κυνοκέφαλλος*.<sup>1</sup> Prob. in par. only: Eq. 416 (of Kleon). See Van Leeuwen's note. Prose: Plato twice (Theait. 161 C. Ib. 166 C) but written with one λ, and used of a species of monkeys. Hdt. 4, 191 (*Κυνοκέφαλοι* = name of a people. Cf. Strabo, 43).

*κυρέω*<sup>3,5</sup> for *τυγχάνω*. Only in par.: Ran. 1291 (Aisch. fr. incert. 282). See Wittekind, p. 44. Not in cl. prose.

*κυρσάνιος*<sup>7</sup> for *νεανίας* or *ἔφηβος*: Lys. 983, 1248.

# Λ

*λάζυμαι*<sup>3</sup> for *λαμβάνω*. Lys. 209 (cf. I. 202). Lysistrata has been imitating Aisch. Eur. has the word oft. Not in cl. prose. Cf. *μάρπτω*.

*λάϊνος*<sup>1,3</sup> for *λίθινος*. Only in par.: Ach. 449 (trag. fr. adesp. 44). Freq. in Eur. Not in cl. prose.

*λακέρυζα*.<sup>1</sup> Only in par.: Av. 609 (Hes. fr. 183, 1). Elsewhere: Poëta ap. Plat. Rpb. 607 B (not elsewhere in cl. prose). Hes. Op. 747. See *λάσκω*.

*λακίς*<sup>3</sup> for *ράκος*, *ράκιον*. Only in a line spoken by Eur.: Ach. 423. The word, however, does not seem to occur in Eur., who uses *λάκισμα* (Tro. 497). Oft. in Aisch. See Alkaios 18, 8.

*λαμπρύνομαι*<sup>3,8</sup> as = "to be made clear-sighted." Only in par.: Plut. 635 (cf. Soph. fr. 644). In the meaning "to distinguish oneself" Eq. 556 (so Thuk. 6, 16, 3. Arist. Eth. 4, 2, 4, etc.). Xen. has the passive = "to be bright." Cf. *λαμπρότης*.

Isokr. Ar. 104. 10, 17. Ep. 4, 11. Demosth. 21, 158. Not in cl. prose in our signif.

λάμπω (έκ-).<sup>3</sup> Only in the higher tone: Pax 304. Av. 1712 (trag. fr. adesp. 49). Lys. 387.

λασιαύχην.<sup>4</sup> Only in hex.: Ran. 822 (parodic. Cf. h. Hom. 6, 46). Not in Homer, but λάσιος occurs. In trag. Soph. Ant. 350 (chor.) is the only place. The word well describes the rugged sublimity of Aischylos.

λάσκω.<sup>5</sup> Only in par. or ptg.: Ach. 410, 1046. Pax 381, 382, 384. Ran. 97. Plut. 39. The compd. δια- Nub. 410. Eur. especially delights in this word. Not found in comedy outside of Ar. nor in cl. prose. See Rutherford, N. P., p. 43. See λακέ-ρυζα, τορέω.

λάω<sup>7</sup> for βούλομαι or έθέλω: Ach. 749, 766, 772, 776, 788, 814. Lys. 95, 1163, 1187. The Tragg. sometimes use this verb. Not in cl. prose. Cf. λήμα.

λευκόλοφος<sup>3,4</sup> Only by Aisch. in a mock-heroic line: Ran. 1016. As a proper name Ran. 1513. Ekk1. 645. Cf. λευκολόφας (Eur. Phoin. 119), λευκοθώραξ. Xen. An. 1, 8, 9. Not found in cl. prose. See next word.

λευκοπληθής.<sup>3</sup> Ekk1. 387. See Jungius, Praefat. § 8. Eur. uses many compds. of λευκός. See word above.

λεώς<sup>4</sup> for δήμος or πλήθος. In the herald's phrase άκούετε λεφ it occurs Ach. 1000. Pax 551. Av. 448. Outside of this: Ach. 162 (ptg.). Eq. 224. Vesp. 1015. Pax 62 (cf. Soph. Ai. 585), 298, 632, 922, 1317. Av. 1275, 1276. Thes. 39 (ptg.), 857 (= Eur. Hel. 3). The form λαός only in lyric lines or par.: Eq. 163. Ran. 219, 676. Cf. with the foregoing the use of πλήθος at Ach. 317. Ekk1. 432, 770. Of cl. prose writers Plato and Hdt. only use λεώς (Hdt. λαός also). In tragedy it occurs: Eur. 28 times; Soph. 10; Aisch. 16. λαός is found in Eur. 24, in Soph. 2, in Aisch. 11 times.

λήμα<sup>4,5</sup> Eq. 757. Nub. 457, 1350. Thes. 459. Ran. 463, 500, 603, 899. Plut. 581. Aisch. and Soph. have it oft. In Soph. it has the sense of "insolence." See λάω.

λιπαρός<sup>4</sup> as = "fair, graceful": Ach. 639, 640. Eq. 1329

(par., Pind. fr. 54 Bgk.). Nub. 300. Av. 826. fr. 110. See Neil ad Eq. 1329.

λυσσάνιος<sup>7</sup> for ἀγαθός. Lys. 1171 (a Lakedaimonian speaks).

λίσσομαι<sup>8</sup> for ἀντιβολέω. Pax 382 (cf. 377). Thes. 313, 1040 (par., Eur. fr. 753, 53). See Rutherford N. P., p. 25.

λιχμάω<sup>4</sup> for λείγω. Only in anap. tetr.: Vesp. 1033. Pax 756. Homer has only the compd. ἀπο- (Il. 21, 123). Theokr. 25, 226 (περι-). The simple occurs Hes. Sc. 235. Eur. Bacch. 698 (only place in trag.).

λόγχη<sup>4</sup> for δόρυ (Pax 447, 1213 and oft.): Ach. 1226 (Lamachos). Vesp. 1119. Ran. 1016 (Aisch.). At Thes. 826 it has its reg. meaning "spear-head." Prose: Xen. Eq. 12, 13. Hell. 7, 5, 20. Plato Lach. 183 D. Hdt. freq. In tragedy Aisch. 3 times; Soph. 7; Eur. 46.

λογχοφόρος.<sup>4</sup> Pax 1294 (cf. Eq. 448). Here the presence of Lamachos' son calls forth such a word. Prose: Xen. Kyr. 2, 1, 5 (only place in cl. prose).

Λοξίας.<sup>4</sup> Only in connection with oracles: Eq. 1047, 1072. Plut. 8 (par.).

λῶστον<sup>8</sup> for βέλτιστον. Av. 823. Prose: Plato has both the comparative and superlative freq.—the latter generally in the voc. ὦ λῶστε. Xen. Symp. 4, 1. Nowhere else in cl. prose.

## M

μάκαρ<sup>4</sup> for μακάριος. When applied to gods and men, it seems to be poetic. Prose usage confines it to the Islands of the Blessed (so Plato Phaid. 115 D. Ar. Vesp. 639). In poetic use: Nub. 599, 1206. Pax 780 (par., Stesich. fr. 32 Bgk.), 1075 (par., cf. Od. 1, 82), 1106 (par.), 1333 (τρις-). Av. 222, 702, 703, 899, 1722, 1759. Ran. 85, 352. It never occurs in trim., and of the foregoing two are in hex., two in anap. tetr. and all the rest in lyric lines. See foll. word.

μακαρίτης.<sup>4</sup> Prob. only in par.: Plut. 555 (see Van Leeuwen). fr. 488, 10, with which Blaydes compares Aisch. Pers. 633. There is a play upon the double meaning "blessed" and "dead." Not used in cl. prose. See μάκαρ.

*μαλάττομαι*<sup>3</sup> as = to relent. Vesp. 973 (comic-tragic tone). Eq. 389 (= make soft by tanning). For the first meaning cf. Soph. Ai. 594. Plato uses the act. in the sense "to soften"—Hippokrates of the "remitting" of a fever. In the signif. "to relent" it is not found in cl. prose, where the word is usually *μαλακίζομαι* (Thuk. 3, 40, 7. Ib. 6, 29). Cf. *θάλλομαι* (Ar. Eq. 210. Xen.), and *μαλθακίζομαι* (Plato Rpb. 458 B). See *τέγγω* and the foll. word.

*μαλθακός*<sup>4,5</sup> for *μαλακός*. Ach. 70, 1200. Nub. 727. Vesp. 714 (par., Eur. fr. 628). Av. 122, 233. Ran. 539, 595. Prose: Plato Phaidros 239 C. Theait. 149 D. Soph. 230 A. Not elsewhere in cl. prose. Ar. has *μαλακός*. Eq. 785. Vesp. 738, 1455. Plut. 1022 and oft. See word above.

*μαντείος*<sup>4</sup> for *μαντικός* (Pax 1026. Av. 1332). Only in anap. tetr.: Av. 722. Cf. Eur. Tro. 454. Not in cl. prose.

*μάρπτω*<sup>1</sup> for *λαμβάνω*. Only in hex.: Eq. 197. Pax 1100. See *λάζυμαι*.

*μέγα*<sup>4,5</sup> for *μάλα*, *πάνυ*, *σφόδρα*. Only in anap. tetr.: Nub. 291 (Sokrates to the Clouds). Cf. Il. 2, 480. 16, 46. Aisch. Pr. 647. Freq. in Homer. Prose: Xen. Kyr. 3, 1, 27. 5, 1, 28. Hdt. freq.

*μεγάλως*<sup>4</sup>. Eq. 151 (see Neil), 172, 782, 1162. Nub. 600.

*μέδω* or *μεδέω*<sup>1,3</sup>. Eq. 560 (epic tone), 585, 763. Lys. 833 (par.). Ran. 665 (par., Soph. fr. 342). Cf. foll. cmpds.: *ποντομέδων* (Vesp. 1531—perhaps a parody of Aisch. Sept. 130); *άλιμέδον* (Thes. 323). All are in lyrics save Lys. 833. Not in cl. prose.

*μέλαθρα*<sup>3</sup> for *οικία*. Only in par.: Av. 1247 (Niobe of Aisch.). Thes. 41 (servant of Agathon speaks), 874 (par., Eur. Hel. 460). Not in cl. prose. See *δόμος*.

*μελανοκάρδιος*<sup>4</sup>. Once in par.: Ran. 470 (see Bakhuyzen). Sim. words are *μελανόπτερος* (Av. 695. Eur. Hek. 705), *μελανοπτέρυξ* (Av. fr. 452. Eur. Hek. 71), *μελανόστερφος* (Aisch. fr. 389), *μελανόχροος* (Il. 13, 589). Not in extant trag. or cl. prose.

*μελανόπτερος*<sup>4</sup>. Only in anap. tetr.: Av. 695 (poetic description). Not in the epos, and in Eur. alone of the Tragg.

*μελανοπτέρυξ*.<sup>4</sup> fr. 537. Cf. Eur. Hek. 71 (of dreams). These two seem to be the only examples in the literature. See two preceding words.

*μέλεος*<sup>3</sup> as meaning "unhappy," "miserable." Only in par.: Vesp. 313 (Eur. fr. 385). Pax 1063 (hex.). Thes. 1037 (Eur. fr. 122). About 40 times in Eur.; Hdt. once in an oracle (7, 140) and nowhere else in cl. prose. Ar. only in lyrics and hex.

*μενοινάω*<sup>1</sup> for *ἐπιθυμέω*. Only in troch. tetr.: Vesp. 1080. This sounds like the battle scenes of the Iliad. The word is chiefly epic, occurring twice only in tragedy (Soph. Ai. 341. Eur. Kykl. 448). Not in cl. prose. See *ιμέλω*.

*μένος*.<sup>1</sup> Ach. 665 (= might; cf. Il. 6, 182). Vesp. 424 (= anger. See Starkie here). In the latter meaning Ar. gen. has *ὀργή*. Prose: In the signif. "spirit, ardour": Xen. Kyr. 3, 3, 61. Hell. 7, 1, 31. Kyn. 6, 15. Plato Tim. 70 B (dub. l.) and the Homeric passages Krat. 415 A (*μένεος*). Symp. 179 B. Rpb. 389 E. Aischylos is partial to it.

*μέριμνα*<sup>4</sup> for *φροντίς*. Never in trim. Nub. 420 (cf. Eq. 612. Nub. 233, 236. Vesp. 1097. Antiphon II β 2. Isokr. Ep. 2, 11). At Nub. 950, 1404 it = maxims, speculations. The only place in cl. prose is [Plato] Rival. 134 B, but *μεριμνάω* is common enough.

*μερμηρίζω* (*ἀπο*).<sup>1, 5</sup> Vesp. 5. This opening scene is a parody of some tragic poet if we may judge by the number of poetic words. The simple is common in Homer. *μέρμερος* is found in the Il. and Eur. Rhes. 509.

*μετάρσιος*<sup>3, 5</sup> for *μετέωρος* (Eq. 1362. Nub. 264, 266 and oft.): Av. 1383 (Kinesias). See Wittekind, p. 37. The Doric form occurs Av. 1197. Not in cl. Attic prose. See *πεδάρσιος*.

*μηδαμᾶ*<sup>3, 5</sup> for *οὐδαμῶς* (Nub. 688. Vesp. 79, etc.) Only in a line spoken by Eur.: Thes. 1162. Not in cl. Attic prose. See Wittekind s. v.

*μήδομαι*<sup>4</sup> for *φροντίζω* (Ekkl. 263) or *ἐνθυμέομαι* (Ekkl. 262). Never in trim.: Av. 689 (poetic). Thes. 676. Not in cl. prose.

*μηλον*<sup>4</sup> as meaning "a girl's breast." Lys. 155 (par.). Here a Lakonian is speaking on an Homeric subject. Ekkl. 903. See

Theokr. 27, 49. It is doubtless a word belonging to the sphere of folk-poetry. Cf. *κυδώνιος* (Ach. 1199).

*μητρόθεν*.<sup>3,5</sup> Only in par.: Ach. 478 (cf. Aisch. Cho. 750). Dikaiopolis uses tragic language when speaking to Eur. Not in cl. prose exc. Hdt. 1, 173. Cf. Pind. O. 3, 28.

*μινύρομαι*<sup>4</sup> for *μινυρίζω* (Vesp. 219. Av. 1414. Plato Rpb. 411 A): Ekk1. 880 (cf. 931—*ἄδω κτέ*). Not in cl. prose.

*μογέω*<sup>1,7</sup> for *πάσχω*, *ταλαιπωρέω*, *ἀλγέω*. Only by a Lakdaimonian: Lys. 1002 (*μογίomes*). *μοχθέω* = to toil, occurs Plut. 282, 518, 556. *ὀδυνάομαι* = "to suffer pain" is freq. in Ar. *ταλαιπωρέω* (Lys. 1220. Ran. 24. Plut. 224). *μογέω* is not in cl. prose. It is freq. in Homer—not uncommon in Aischylos—not in Soph., and only once in Eur.

*μολπή*.<sup>4</sup> Never in trim.: Ran. 370, 383 (The chorus (l. 382) says "sing now another kind of *ὑμνων*," while four lines before this it spoke of the singing as *μολπάζειν*. Cf. *φδαισι* l. 396), 1527. Both *μέλπω* and *μολπάζειν* are poetic. *μολπή* not in cl. prose.

*μονομάχος*.<sup>3</sup> Only in par.: fr. 558, 2 (cf. Eur. Phoin. 1300, 1335, 1362). Not in cl. prose. The verb *μονομαχεῖν* appears in an epic passage in Plato Krat. 391 E, and Hdt. has *μουννομαχέειν* and *μουννομαχίη*. In trag. Eur. alone uses our word.

*μουσόμεναις*.<sup>3</sup> Only in par.: Av. 276 (Van Leeuwen cites Aisch. fr. 60). See Bakhuyzen ad l.

*μοχλευτής*.<sup>3,5</sup> Nub. 567 (Poseidon), 1397 (for source of par. see Porson ad Medeam 1317, and at same place Verrall and Bakhuyzen). The word seems to occur only in Ar. Possibly he coined it, since Eur. is fond of *μοχλός* and *μοχλεύειν*.

*μυθίζω*<sup>4,7</sup> for *λέγω*. Only by Lakonian characters: Lys. 94 (cf. 96), 981, 1076.

*μυχός*.<sup>4</sup> Ekk1. 12 (ptg.) Thes. 324. Prose: Thuk. 7, 4, 52 (= bay; cf. Il. 21, 23). Xen. An. 4, 1, 7. Hdt. 2, 11. 4, 21. Plato Rpb. 387 A (from Homer).

*μωμάομαι*<sup>4</sup> for *σκόπτειν* or *μέμφομαι* (freq. in Ar.): Av. 171. Not in cl. prose since Plato Prot. 346 C is from Simonides.



## N

*ναίω*<sup>4</sup> for *οἰκέω*. Never in trim.: Vesp. 662 (*κατένασθεν*). See Starkie's note, and cf. Hes. Op. 167. Th. 329, 620. Ap. Rhod. 2, 520. The simple—Ran. 324. It is used by no cl. prose writer save in epic citation.

*νᾶμα*<sup>3</sup> for *οἶνος*. Once in ptg.: Ekkl. 14. Prose: Plato oft., but mostly in fig. senses. As = "streams" it occurs Xen. Ven. 5, 34. Not elsewhere in cl. prose. Used by all the Tragg.

*ναυσθλόδομαι*<sup>3</sup>. Only in par.: Pax 126 (Eur. fr. 669). A prose writer would prob. have said *νεὸς ἐπιβαίνειν*. Oft. by Eur.: cf. Hel. 1210. Tro. 677. Never in cl. prose, where *πλέω* is the word.

*ναυστολέω*<sup>3</sup>. Only in par.: Av. 1229. Thes. 1101 (Eur. fr. 123). Not in cl. prose.

*ναυτίλος*<sup>3</sup> for *ναυτικός*. Only in par.: Ran. 1207 (Eur. fr. 846, 2). See Wittekind, p. 31.

*ναύφαρκτος*<sup>3</sup>. Ach. 95 (Note similarities of sounds in ends of lines about here). Eq. 567 (ptg. See Neil's note). Not in cl. prose.

*νείκος*<sup>4,5</sup> for *ἔρις*. Never in trim.: Vesp. 867. Thes. 788. Ran. 818 (par. of Aischylos' style. The line is hex.), 1099. The subj. under discussion at Thes. 788 is a favorite one with Eur., likewise the phrase, *πάν κακόν* (cf. Hipp. 616, 625, 627). Prose: Isokr., Xen. Ven. 1, 17 (epic setting). Plato Soph. 243 A (poetic). Hdt. freq.

*νεολαία*<sup>7</sup> for *ἡβη*. fr. 67. Used by the Tragg. only in lyrics. Not in cl. prose.

*νέφος*<sup>4</sup>. Ar. uses this word in trim. only once, where the tone is excited. In all it occurs but 6 times, whereas *νεφέλη* is used 26 times (16 times in Nubes as a proper name) and in nearly every place the tone is sober. Ar., like Homer, uses *νέφος* in metaphor (cf. Pax 1090. Av. 295, 578 with Il. 4, 274. 17, 243 and 755). See Buttman sub v. The following are its occurrences in Ar.: Nub. 228 (lyr.). Pax 1090 (par. of Il. 17, 243). Av. 295, 349, 578, 776. In Homer *νέφος* is used more than

twice as often as *νεφέλη*. So it is with Aischylos. Prose: Dem. 18, 188 (figurative). Demades 1, 15. Plato Tim. 49, C. [Epin.] 987 A. Hdt. 8, 109 (figurative). Aristotle.

*νήπιος*.<sup>4,5</sup> Nub. 105. Pax 1063 (hex., par.). Prose: Antiphon III B 11. [Plato] Ax. 366 D. ib. 367 A. Good prose words available were *ἄφρων, μάταιος, μωρός, σκαιός*. See Vesp. 729.

*νηπίτιος*.<sup>1</sup> Only by Sokrates: Nub. 868. Oft. in Homer. Never in trag. or cl. prose. See *νήπιος*.

*νιφόβολος*.<sup>2</sup> Only in par. of dithyrambic poets: Av. 952, 1385. Of the Tragg. Euripides alone uses it, but only in lyrics. Cf. Eur. Phoin. 206. I. A. 1284 and Soph. Ai. 695. Not in cl. prose. See next word.

*νιφέεις*.<sup>4</sup> Only in anap. tetr.: Nub. 273. Not in cl. prose. See *νιφόβολος, πτερόεις, δερυόεις*.

*νοστήω*.<sup>4,5</sup> for *αναχωρέω* etc.: Ach. 29 (= *φοιτᾶν*). Av. 1270. Plut. 610. The compd. *περι-*: Pax 762. Thes. 796. Plut. 121, 494. Prose: [Plato] Epist. 335 C. Hdt. 1, 73. 1, 122. 3, 26. 7, 147.

*νύσσω*.<sup>4,8</sup> Nub. 321 (prob. a sophistic use of the word). Plut. 784. There was a proverb *λέοντα νύσσειν*, and so the word may have been common enough.

*νύχιος*.<sup>4</sup> Only in anap. tetr.: Av. 698 (poetic). Cf. Hes. Op. 521. Th. 991. Not in cl. prose.

### Ξ

*ξυρέω*.<sup>3,5</sup> for *κείρω*. Never except where the tone is tragic: Ach. 119 (par. Eur. fr. 858). Thes. 191, 215 (*ἀπο-*), 1043 (*ἀπο-*). Prose: Plato Rpb. 341 C (—a proverb. Only here in cl. Attic prose). Hdt. It is to be noted that Sophokles, the most Ionic of the Tragg., is the only one of them to use this word.

*ξυρόν*.<sup>3,5</sup> for *μάχαιρα, κουρίς*. Thes. 219. Ekk1. 65. fr. 320. Prose: The only place in cl. prose is a proverb, Hdt. 6, 11 (cf. II. 10, 173). It occurs rarely in all three Tragg. Used chiefly in the proverb "to stand on the razor's edge." See *ξυρέω*,

## O

*ὀγκόω*<sup>4</sup> for *φυσάω*. Never in trim.: Vesp. 1024. Ran. 703 (just before a par. of Archilochos). Of the Tragg. Eur. uses it most. Prose: Xen. Mem. 1, 2, 25 (cf. Kyr. 7, 2, 23. Hell. 7, 1, 24, where *ἀναφυσάομαι* is used). Epigr. Gr. 233, 4. *ὄγκος* in Dem. and Isokr.

*ὀδιος*.<sup>1,2</sup> Only in hex.: Ran. 1276 (= Aisch. Ag. 104). Not in cl. prose.

*ὀδοιπόρος*.<sup>2,5</sup> Only in troch. tetr.: Ach. 205 (tragic tone). Prose: Xen. An. 5, 1, 14 (dub. l.). Hdt. 4, 110. ib. 116. Both these writers have *ὀδοιπορία* as well. Soph. oft. has *ὀδοιπορεῖν* for *ιέναι* or *βαδίζειν*.

*ὀδυρτός*.<sup>3</sup> Only in par.: Ach. 1226 (see Bakhuyzen). Not in cl. prose.

*οἰδέω*.<sup>5</sup> Only by tragic characters: Ran. 940 (Eur.), 1192 (Aisch.) Cf. Pax 1166. Prose: Plato Gorg. 518 E. Hdt. 3, 76. ib. 127. Hipp. Aër. 284. Aristotle. Demosth. has *οἶδημα*. Ar. uses *οἶδμα* only in lyric lines.

*οἰκτίρω*<sup>4</sup> for *ἐλεέω*. Mostly in par.: Vesp. 328 (par.), 556, 975 (mock pathetic). Lys. 961. Thes. 1058, 1110 (both par. of Eur. fr. 127). The empd. *κατ* : Thes. 1107 (par. Eur. fr. 128). The Tragg. use this verb frequently:—Eur. 30; Soph. 17; Aisch. 8, while *ἐλεεῖν* is rare. Cf. Ar. Vesp. 967, 975 with Vesp. 393. Pax 400. Ach. 706. Prose: Xen. An. 1, 4, 7. Oik. 7, 40. Plato Euth. 288 D (both used). [Lysias] 2, 72. Hdt. 3, 52. ib. 119. 7, 38. *κατ* occurs Xen. Kyr. 7, 3, 14. Hdt. 1, 45. 4, 167.

*οἰμωγή*.<sup>1,2</sup> Only in hex. in par.: Pax 1276 (cf. Il. 4, 450. 8, 64), 1277, 1278. Of cl. prose writers Hdt. alone has it (3, 66. cf. 8, 99).

*οἰμώζω* (*ἀπ*-).<sup>3</sup> Only in tragic quot.: Ekkl. 392 (par. Aisch. fr. 138, but changed). The simple oft. in Ar., and always has a colloq. tone. The only place *ἀποιμώζω* finds in cl. prose is Antiphon v. 41.

*ὄϊς*.<sup>1,5</sup> for *πρόβατον*. Pax 929, 930 (see what Ar. says here),

933 (cf. 937, 949), 1018 (cf. 1022), 1076 (par.), 1077 (par). Av. 566. Prose: Xen. oft. Plato Rpb. 363 B (from Hesiod).

*οἰχομαι* (δι-).<sup>3</sup> Only in ptg. and par.: Thes. 609. Ekk1. 393 (= Aisch. fr. 138). Prose: Plato Phaid. 87 E. Hdt. 4, 136 (diff. sense). Prose: *ἀπόλλυμαι*: cf. Nub. 1077. Pax 355.

*ὀκρύνεις*.<sup>1</sup> Once in hex.: Pax 1098 (par. Il. 9, 64). See *νιφόμεis*, *κρυερός*, *ὀμφαλόειis*.

*δλβιος*.<sup>1, 3, 5</sup> Av. 1708 (ptg. cf. trag. fr. adesp. 49). Lys. 1286. Thes. 129 (ptg.). Ran. 452. Ekk1. 1129 (*τρις*-), 1131 (ptg.). On this word see Lucian Nigr. 1. Prose: Plato Prot. 337 D. Lys. 212 E (from Solon). Hdt. oft. In tragedy: Aisch. 2; Soph. 4; Eur. 43. Homer about 15 times.

*ὀλιγοδρανής* <sup>4</sup> for *ἀσθενής*. Once in anap. tetr.: Av. 686. Cf. *ὀλιγοδρανέων* Il. 15, 246 etc. Aisch. Pr. 548 has *ὀλιγοδρανία*.

*ὄμμα* <sup>4</sup> for *ὀφθαλμός*. Only twice in trim. and both are par. Ach. 1184 (par. trag. fr. adesp. 45). Here it = the sun. Nub. 285 (= sun), 290 (= sun), 705. Lys. 1283. Thes. 126 (ptg.), 665, 958. Ran. 817 (ptg.), 1354 (ptg.). Ekk1. 1 (ptg.) Oft. in Homer, Pindar and trag. Prose: Thuk. 2, 11 (*ἐν ὄμμασι*; but see Xen. An. 4, 5, 29. Plato Theait. 174 C. Rpb. 452 D). Plato Phaidros 253 E (poetic). Tim. 45 C (poetic). Rpb. 533 D (cf. 519 B). Xen. Hell. 7, 1, 30. Dem. 61, 13. Aischin. 1, 102 (both used). 3, 121 (religious background). ib. 255.

*ὀμματῶ* (*ἐξ*-).<sup>3</sup> Only in par.: Plut. 635 (Soph. fr. 644). It is used in the passive, and means to be "restored to sight."

*ὀμόργνυμι* (*ἀπ*-, *ἐξ*-). The cmpd. with *ἀπό* is chiefly epic. Not in cl. prose and only once in tragedy (Eur. fr. 694). Ar. has it: Ach. 695, 706. Vesp. 560 (cf. Homer's *ἀπεμόρξατο δάκρυ*). The cmpd. *ἐξομόργνυμι* may be held to be a tragic cmpd. like many others already considered. It appears once in Ar. Nub. 1393 (tragic rhythm). See Van Leeuwen here.

*ὀμφαλόειis*.<sup>1</sup> Only in hex.: Pax 1274 (par. cf. Il. 4, 447. 3, 15. 8, 60), 1278. See *νιφόμεis*, *ὀκρύνειis*.

*ὀξυθυμούμαι*<sup>3</sup> for *ὀργίζομαι* (Pax 204. Cf. *ἐρεθίζομαι* at Ach. 669. Vesp. 1104): Vesp. 501. Thes. 466. An Euripidean word.

*ὀξυκάρδιος*.<sup>3</sup> Only in troch. tetr.: Vesp. 430. Elsewhere only

at Aisch. Theb. 907. See *ἔξυθυμος* Eq. 706. Vesp. 406, 455, 1105.

*ὀπάζω*.<sup>4</sup> Only in hex. and lyrics: Eq. 200 (hex. and par. cf. Il. 8, 141). Thes. 973 (exalted tone). The Tragg. use it mostly in lyric parts. No ex. of it found in prose of cl. period (Plato Rpb. 391 B is from Homer). Prose: *δίδωμι*.

*ὀπλότερος* for *νεώτερος*. Only in hex.: Pax 1270 (par.), 1271.

*ὀπτεύω* (ἐπ-)<sup>3</sup> for *φυλάττω* (Eq. 499). Only in par.: Ran. 1126 (= Aisch. Cho. 1), 1138 (= 1126), 1143 (taken up from 1126). Aisch. is fond of it. In cl. prose only Plato Legg. 951 D.

*ὀπυίω*<sup>9</sup> for *γαμέω*. Ach. 255. fr. 222, 4 (dub. l.). No real prose warrant (Plato Krat. 402 C is a poetic citation).

*ὀπως*<sup>3,5</sup> for *ἐπεί*. Only in par.: Nub. 60. (See Van Leeuwen a. l. and Wittekind, p. 51).

*ὀργή*<sup>9</sup> for *τρόπος*. Eq. 41 (cf. Vesp. 1030). Pax 752. Prose: Thuk. not infreq. has it in this sense. Hdt. 6, 128 (both words). As = "anger" it is quite regular and occurs oft. in Ar. See Diener, p. 15.

*ὀργια*<sup>4,8</sup> for *μυστήρια* or *τελεταί*. Lys. 832 (ptg.). Thes. 948, 1151. Ran. 356, 384. See Rutherford N. P. p. 24, and for another view the Amer. Jour. Philol., Vol. XXV, p. 304. Prose: Lysias, Isaios, Plato, Hdt., so it may have been in ordinary use as a religious word.

*ὀρεχθέω*.<sup>1</sup> Only in iamb. tetr.: Nub. 1368. Found in Homer and late epic, but not in trag. or cl. prose.

*ὀρκωμοτέω*<sup>3</sup> for *δμνυμι*. fr. 96. Not in cl. prose, though Plato has *ὀρκωμοσία* and *ὀρκωμόσιον*.

*ὀρναπέτιον*<sup>11</sup> for *ὄρνειον* (Av. 291, 305): Ach. 913 (a Boiotian speaks).

*ὄρνυμι*.<sup>1</sup> Only in hex.: Pax 1287. Ran. 1529. The tone is parodic in both.

*ὀρούω*.<sup>4</sup> fr. 523. An epic and tragic word not found in cl. prose.

*ὀσίδω* (καθ-).<sup>3</sup> Only in ptg.: Plut. 661. Of the Tragg. only by Eur. Cf. Eur. I. A. 1602 with our passage. Prose: *θύω*.

*ὀτοτύζω*<sup>3</sup> for *κλαίω*, Pax 1011, Lys. 520 (cf. Vesp. 584.

Ran. 34. For the thought see Il. 6, 490). Thes. 1081 (bis). See Av. 1043. Not in cl. prose. Cf. tragic *ὄτοτοϊ*.

*Οὐλυμπος*<sup>4,5</sup> for *Ὀλυμπος*. Only in par.: Eq. 9 (cf. Eur. H. F. 872. I. A. 577).

*οὐρανομήκης*<sup>1,5</sup> Never in trim.: Nub. 357, 459 (par. cf. Il. 10, 212. Od. 9, 20). In both the tone is lofty. Prose: Hdt. 2, 138. See espec. Arist. Rhet. III, 7, 11.

*ῥχος*<sup>4,5</sup> Only in par. and lyrics: Av. 774. Thes. 1105 (Eur. fr. 125). Ran. 1172 (= Aisch. Cho. 4). See Rutherford N. P. p. 25, note 8. Prose: Xen. Hipp. 6, 5. 8, 3. Re Eq. 3, 7. Hdt. 4, 203. 8, 52. *ὑψηλόν*, *ἄκρον* are reg. prose words.

*ῥψ*<sup>4</sup> for *φωνή*. Only in the higher tone: Pax 400 (prayer to Hermes), 805 (of a tragic poet). Thes. 127 (ptg.). With Pax 400 cf. Vesp. 572. Not in cl. prose.

## II

*πάγχυ*<sup>1,5</sup> for *πάνυ*. Once in hex.: Ran. 1531 (par. Aisch. fr. 36). In cl. prose only Hdt. Prose: *δλως*, *πάνυ*. See *πάμπαν*.

*παιδεύω* (*ἄνα*)<sup>3,8</sup> Only in par.: Eq. 1099 (par. Soph. fr. 447, 2).

*παίζω* (*ἐμ*)<sup>3</sup> Thes. 975 (a senarian in the midst of lyric lines). See Wittekind p. 34.

*παίω* (*παρα*)<sup>3,8</sup> for *παραφρονέω* (freq. in Ar.), *παραπλήττομαι* (Lys. 831. Ekk. 139), *μαίνομαι*. Never in trim.: Pax 90 (ptg.). Plut. 508. In cl. prose Plato only: Symp. 173 E (coupled with *μαίνομαι*).

*παιών*<sup>3</sup> for *ιατρός*. Only in par.: Plut. 636 (cf. Soph. fr. 644). In the same sense: Aisch. Ag. 99. Soph. Ph. 168. Not in cl. prose.

*παλαμάομαι*<sup>3</sup> for *βουλεύω*, *μηχανάομαι*, *τεχνάομαι* (Ach. 445. Vesp. 176, 870, 1106, etc.): Ach. 659 (par. Eur. fr. 918). Nub. 176 (of Sokrates). Pax 94 (par. Eur. Bellerophon). Used by Eur. alone of the Tragg. At Vesp. 645 *παλάμαι* = *μηχαναί*. Prose: Xen. Kyr. 4, 3, 17 (only place in cl. prose).

*πάλη*<sup>3</sup> for *μάχη*. Only in par.: fr. 558, 2 (cf. Aisch. Cho. 866. Eur. Herakl. 159). As = "wrestling" (Eq. 1238) it is good prose.

πάλλω<sup>4,5</sup> for σείω. Only in par.: Ach. 965 (cf. Aisch. Sept. 385). Av. 1714 (cf. trag. fr. adesp. 49). Ran. 1317 (= Eur. El. 435), 1358 (ἀμ. Schol. says ἐκ Κρητῶν Εὐριπίδου). As = "to leap:" Ran. 345. Lys. 1304, 1310 (ἀμ-). For Plut. 695 ἀνεπαυόμην is better. Prose: Hdt. 4 times. Plato Krat. 407 A. [Ax.] 368 C. Nowhere else in cl. prose. See κραδαίνω.

παμβασίλεια.<sup>1</sup> Nub. 357, 1150 (both lofty tone). Note the epic words in these lines. Not in cl. prose.

πάμπαν<sup>1,5</sup> for πάνν, παντελῶς. Only in hex.: Pax 121. Prose: Plato 6 times; Xen. 7. Hdt. 2, 45. In tragedy by Eur. only. Homer 39 times. See πάγχυ.

παμφαής.<sup>3</sup> Only in ptg.: Av. 1709 (cf. trag. fr. adesp. 49).

πανύστατον.<sup>3</sup> Once in par.: Ach. 1184 (cf. trag. fr. adesp. 45). See also Eur. Alk. 164. Prose: Aischines 3, 245 (passionate line). The reg. prose expression is τὰ τελευταία.

πανώλεθρος.<sup>3,5</sup> Only in an old proverb and par.: Av. 1239 (par. cf. Aisch. Ag. 535). Lys. 1039 (bis). Prose: Hdt. 6, 37. πανώλεθρία Hdt. 2, 120.

παπαί.<sup>3</sup> Ach. 1214. Lys. 215. A tragic word well suits the subject here. For similar situations where tragic words are used with ludicrous effect see under αἰθός, θερμόβουλος). Plut. 220. At Vesp. 309 ἀπαπαί (note close connection with the following par. of Euripides' Theseus). Prose: Plato Legg. 704 B. Hdt. 8, 26.

παρδακός<sup>2</sup> for ὑγρός. Only in troch. tetr.: Pax 1148. Cf. Archil. 129.

πάρος<sup>4,5</sup> for πρὸ τοῦ (freq. in Ar.): Eq. 1337. Vesp. 1536 (only two places in comedy). In the first the whole scene is a picture of the old-time Athens, and in the second the tone is parodic. In cl. prose only Hdt. 9, 2. Homer and Eur. have it.

πάσσω<sup>4</sup> for καταπάσσω (Eq. 99, 502, 968. Nub. 177, 262): Nub. 912, 1330. Pax 1074 (par.). Not in cl. prose since Plato Rpb. 408 A is from Homer.

πατέομαι<sup>1,5</sup> for γεύομαι (Ach. 188, 191). Only in hex.: Pax 1092 (par.), 1281 (par.). Prose: Hdt. It occurs once in Aisch. and Soph. See Wittekind.

πάτρα<sup>3</sup> for πατρίς (freq. in Ar.). Hardly outside of parody:

Ach. 147. Thes. 136 (cf. Aisch. fr. 61). Ran. 1163, 1427 (Eur. fr. incert. 886). Not in cl. prose. Ar. never uses the Ionic form *πάτρη*, so he used *πάτρα* deliberately as a tragic word.

*παῦρος*<sup>4</sup> for *ὀλίγος*. Only in anap. tetr.: Pax 764. Note the alliteration here, which may have influenced the choice of this word. Not in cl. prose (Plato Phaid. 69 C is from some poet.)

*πεδάρσιος*<sup>3</sup> for *μετέωρος* (Eq. 1367. Nub. 264, 266. Av. 818 cf. 690). Once in par.: Av. 1197 (tr. frag. adesp. 47). Aisch. alone of the Tragg. uses it. *πεδαίρειν*, however, occurs in Eur. See *μετάρσιος*.

*πέδιλον*<sup>4</sup> for *ὑποδήματα*. Only in oracular language and par.: Av. 973, 974 (oracular). Thes. 1099 (Eur. fr. 124). In cl. prose only Hdt. 7. 67 and 75. In trag. only Eur.

*πέδον*<sup>3</sup> for *πεδίον*, *ἔδαφος*, *γῆ*. Only in par. or lyrics: Nub. 573. Av. 1757. Thes. 856 (= Eur. Hel. 2). Plut. 772. First in h. Hom. Ceres 455, then oft. in Pindar and Eur. Not in cl. prose.

*πειράομαι* (*ἐκ*-)<sup>3</sup> for simple (Vesp. 1129 and oft.): Eq. 1234 (see Bakhuyzen). Lys. 1113 (tragic rhythm in both places). Prose: [Plato] Epist. 362 E. Hdt. 3, 135.

*πέκω* for *κείρω*. Nub. 1356 (an allusion to Simonides 15). The form *πεκτέω* occurs Av. 714. Lys. 685.

*πέλανος*<sup>3</sup>. Once in par.: Plut. 661. Freq. in tragedy. Prose: Plato Legg. 782 C. See Van Leeuwen's note.

*πέλω*<sup>1</sup> for *εἶμι*. Once in hex.: Pax 1276. Here *γίγνομαι* would have been the natural word. Aisch. has it about 30 times, but it is far less common in Soph. and Eur. Prose: Hdt. 7, 140 (oracle). Plato (only in epic quot.).

*πελώριος*<sup>1</sup>. Once in ptg.: Av. 321 (cf. Aisch. Prom. 151). Only place in comedy, nor is it found in cl. prose. It is rare in trag. Arist. has a commentary on it. Rhet. 3, 7, 11 (read from *τὰ δὲ ὀνόματα*-on). Cf. Plato Ion. 539 C (from Homer).

*πενυχρός*<sup>2</sup> for *πένης* (freq. in Ar.). Once in par.: Plut. 976 (cf. Alkaios fr. 50). Prose: Plato Rpb. 578 A (of a tyrant's soul). Demosth. 19, 255 (elegy of Solon).

*πέπλωμα*<sup>3</sup> for *πέπλος*. Only in ptg.: Ach. 426 (cf. fr. adesp. 42. Eur. Supp. 97). Throughout tragedy. Not in cl. prose.



*περικαλλής*.<sup>4,5</sup> Thes. 282. Freq. in Homer. Neither in trag. nor Attic prose. Hdt. 5, 60 (oracle). 7, 5.

*περιπτυχή*.<sup>3</sup> Once in par.: Av. 1241 (cf. Nauck Trag. Graec. Fr. p. 507). Euripidean word not found in cl. prose, though *περιπτύσσομαι* is used by Plato and Xen.

*πέρνημι*<sup>1</sup> for *πιπράσκω* (Ach. 734. Vesp. 179. Pax 1011): Eq. 176 (oracular flavor). The only other place in Attic Greek is Eur. Kycl. 271.

*περσέπολις*.<sup>2</sup> Only in troch. tetr.: Nub. 967 (quot. from the dithyrambic poet Lamprokles). Neither in Homer nor in cl. prose. See Aisch. Pers. 65. Call. Lav. Pall. 4, 3.

*πετήσομαι*<sup>10</sup> for *πτήσομαι* (Vesp. 208): Pax 77 (par. Eur. fr. 306), 1126.

*πέυκη*<sup>3</sup> for *δάς* (freq. in Ar.) or *λαμπάς*. Only in par.: Nub. 604 (cf. 1494). Ran. 1212 (both are par. of Eur. fr. 752.) Used by no cl. prose writer in this sense.

*πηκτά*<sup>3</sup> probably for *θύρα* or *κυγκλῖς* (Eq. 641. Vesp. 124). Once in par.: Ach. 478 (cf. Eur. fr. 1003 and Ar. Lys. 265).

*πήληξ*<sup>1</sup> for *κράνος* (Ach. 584, 1104. Pax 1255). Only in heroic tone: Ran. 1017 (Aisch.). Note *κρανοποιῶν* in fol. line. Not in cl. prose. See *τρυφάλεια*.

*πημαίνω*<sup>4</sup> for *βλάπτω*. Once in iamb. tetr.: Ach. 842 (see Av. 1642 for an exactly parallel use of *βλάπτω*). Prose: Hdt. Plato (esp. Legg.). The noun *πῆμα* at Plato Ion 538 D is from Homer; Hdt. 1, 67 is an oracle; Aischines 3, 135 is from Hesiod.

*πιθών*<sup>2,5</sup> for *πείσας*. Ran. 1168 (Eur.). Plut. 949 (tragic metre). Cf. Pindar P. 3, 28. Aisch. Pr. 560.

*πίσυνος*<sup>3</sup> for *πιστεύων*. Never in trim.: Nub. 949 (a hit at Eur. who is identified with the *ἄδικος λόγος*). Vesp. 385. Pax 84 (par. Eur. Bellerophon). In cl. Attic prose: Thuk. 2, 89, 6. 5, 14, 3. 6, 2, 6. These are the only places in Attic, but Hdt. has the word several times and it is found in the epos and tragedy.

*πιτυλεύω*.<sup>4</sup> Once in anap. tetr.: Vesp. 678 (see Van Leeuwen). Ribbeck compares Il. 24, 341. Nowhere else in extant literature. See *πίτυλος*.

*πίτυλος*.<sup>2,4</sup> Once in hex.: fr. 84. In the same sense: Eur.

Tr. 1123. I. T. 1050, 1346. Aisch. Pers. 975. It is used freq. in trag. and of various sounds. Cf. Theok. 22, 127. Not in cl. prose.

πλαδδιδάω<sup>7</sup> for παραφρονέω or ληρείν perhaps (cf. Nub. 367): Lys. 171 (Lamp.), 990 (Lak. herald).

πλάξ.<sup>3</sup> Once in par.: Ran. 1438 (Eur. speaks; cf. Eur. fr. 578, 4. Pind. P. 1, 24). Not in cl. prose, but Arist. has it in anatomical descriptions.

πλάτη<sup>3</sup> for κόπη and ναῦς. Only by Eur. and his relative where there is a touch of parody: Thes. 770-773 (an echo from the Palamedes). Ran. 1207 (= Eur. fr. 846, 2). Freq. in Eur. Not in cl. prose.

πλέκος<sup>3,4</sup> for κανοῦν (Ach. 243, 253. Pax 948. Av. 850). Twice in par.: Ach. 454 (cf. σπυρίδιον at 453, and for the par. Eur. fr. 717). Pax 528 (cf. Eur. fr. 727<sup>a</sup>, but he has τέκος). Homer and the Tragg. use πλέκω and πλεκτός, but πλέκος occurs only at Eur. Ion 39 (Herwerden's conj. for σκύτος, the reading of both L and P. Prinz reads κύτος. πλέκος occurs nowhere else in the literature. See πλόκαμος.

πλεκτάνη<sup>3</sup> (cf. πλεκτή Plato Com. Φα. 1, 16). Once in par.: Av. 1717 (cf. Il. 1, 317. Aisch. Pr. 394, and for the par. cf. trag. fr. adesp. 49). Not found in the epos nor in cl. prose, where στέφανος would probably suffice. See πλόκαμος.

πλησιόχωρος<sup>5,6</sup> for γείτων (freq. in Ar.). Only once: Vesp. 393 (cf. 389). Prose: Plato Legg. 737 C (see just below). Thuk. 4, 79, 2. Xen. Kyr. 4, 5, 35. Hdt. freq.

πλίσσομαι.<sup>1</sup> Probably only in par.: Ach. 217 (ἀπο- a par.). Cf. Od. 6, 318 (simple). Archil. 52 (δια-). Not in cl. prose.

πλόκαμος<sup>4</sup> for which Ar. elsewhere uses κίκιννος (Vesp. 1069. fr. 218). Once in a dithyrambic phrase: Nub. 336. In tragedy: Eur. 15 times; Aisch. 6; Soph. uses πλόκος. Prose: Xen. Ven. 9, 12 (= a rope). Hdt. 4, 34. See πλέκος, πλεκτάνη, βόστρυχος.

πνοή<sup>4</sup> for πνεῦμα. Only in lines of exalted tone: Nub. 161 (cf. 164, where the pupil forgets to keep up his high discourse). Av. 1396, 1397 (Kinesias). Thes. 43 (ptg.). Ran. 154 (Herakl.), 313. Eur. is fond of the word. In cl. prose only Thuk. 4, 100.

Plato *Krat.* 419 D is only for etymology. Still see the cmpds. *ἀναπνοή* and *ἐκπνοή* in general.

*ποθεινός*.<sup>3,8</sup> Only in ptg. or excited passages: *Ach.* 886 (ptg.). *Pax* 556. *Av.* 696 (cf. *Soph. O. R.* 156). *Ran.* 84 (cf. *Eur. Phoin.* 320). Both adj. and noun are freq. in *Eur.* Prose: *Plato Legg.* 932 A. *Lysis* 215 B. [*Lysias*] 2, 73. *Thuk.* 2, 42, 4. *Xen.* freq. See *ἰμέρω*, *ἱμερος*.

*πολεμίζω*<sup>1</sup> for *πολεμέω*. *Nub.* 419. *Pax* 759 (cf. 754). *Thes.* 807 (there is a par. of *Homer* at 810). Not in trag. nor cl. prose.

*πολυκοίρανος*.<sup>3</sup> Once in par.: *Ran.* 1270 (*Aisch. fr.* 238). An *Aischylean* word: cf. *πολυκοιρανίη*. *Il.* 2, 204. See *κοίρανος*.

*πολύμετρος*.<sup>3</sup> Once in par.: *Ran.* 1240 (= *Eur. fr.* 516). Elsewhere only *Athen.* 608 D.

*πολύμητις*.<sup>1</sup> Only in anap. tetr.: *Vesp.* 351 (see line).

*πολύμυμος*.<sup>4</sup> Never in trim.: *Eq.* 1328 (following *Pindar's* praise of *Athens*). *Ran.* 324 (so *Van Leeuwen*, but *Bergk* reads *πολυτιμήτοις*). Elsewhere: *Eur. Ion* 1074 (lyric); cf. *h. Hom.* 25, 7. Not in *Homer*, *Hesiod*, *Pindar*. See *πολύμνητος* *Pind. N. II*, 5.

*πολυχαρίδας*.<sup>7</sup> *Lys.* 1008, 1242. See the Attic word at *Plut.* 788.

*πόντιος*.<sup>3</sup> Only in par. or lyrics: *Pax* 140 (probably a par. of *Eur. Bellerophon*). *Av.* 251. *Thes.* 322, 872 (cf. trag. fr. adesp. 64). *Ran.* 1341 (ptg.). Chiefly tragic, but found in *Pindar* and *h. Hom.* 21, 3. Not in cl. prose. See *θαλάττιος* (*Vesp.* 1519. *Av.* 1333. *Plut.* 396).

*πόριμος*<sup>3</sup> for *εὔπορος* (*Vesp.* 1112. *Ekk.* 236). Hardly outside of par. or ptg.: *Pax* 1031 (cf. *Aisch. Pr.* 908). *Thes.* 777 (par. *Eur. Palamedes* perhaps). *Ran.* 1429 (par. cf. trag. fr. incert. 886, 3). Prose: *Thuk.* 8, 76, 3. *Plato Symp.* 203 D (nowhere else in cl. prose). See foll. word.

*πόρος*<sup>3</sup> for *μηχανή*. Only in par. or ptg.: *Vesp.* 308. *Pax* 124 (*Eur. fr.* 669). *Thes.* 769 (ptg.) cf. 765. See *πόριμος*.

*πόσις*.<sup>3</sup> Only in par.: *Thes.* 866 (*Eur. Hel.* 49), 901, 914 (cf. *Eur. Hel.* 627). Freq. in *Homer*, *Pindar*, tragedy (esp. *Eur.*). Prose word is *ἀνήρ*.

*ποτάομαι*.<sup>4</sup> Only in the higher style: Nub. 319 (Strepsiades adopts Sokrates' manner). Pax 830 (mockery of dithyrambic poets). Av. 251, 1338 (par. Soph. fr. 435), 1445 (cf. Eur. El. 177).

*πῶγος*<sup>3</sup> for *πῶγμα*. Only in par. or ptg.: Av. 112. Lys. 706 (par. Eur. fr. 699). Not in cl. prose.

*πρέμνον*<sup>3</sup> for *χρήμα*, etc. Only in par. or ptg.: Av. 321. Lys. 267 (cf. *κορμός*, 255). Ran. 903 (*αὐτοπρέμνοις* cf. Aisch. Eum. 401. Sept. 1056, and *πρόρριζος* used in the same sense at Ran. 587). Not in cl. prose in this meaning. See *προθέλυμνος*.

*πρευμενής*<sup>3</sup> for *πῶος*. Once in par.: fr. 21. Not in cl. prose.

*πρόβλημα*.<sup>1, 4</sup> Once in par.: Vesp. 615 (Homeric color). See Van Leeuwen here. Prose: Plato freq. Xen. Kyr. 6, 1, 51. Demosth. 45, 69. Hdt. 4, 175. 7, 70.

*προθέλυμνος*<sup>1</sup> for *ἄρδην*. Eq. 528. Pax 1210 (ptg.). Not in trag. nor cl. prose. See *πρόρριζος* and *αὐτοπρέμνοις* (under *πρέμνον*).

*πρόρριζος*.<sup>3, 5</sup> for *ἄρδην* (Thes. 274): Ran. 587. See Wittekind. Once in cl. prose: Andok. 1, 146 (an imit. of Soph. El. 765). See *προθέλυμνος*.

*προσεμφερής*.<sup>3, 5</sup> for *ῥοιός*. fr. 460 *παραπλήσιος* is also in good prose usage. Our word is found in cl. prose only in Xen. and Hdt.: Xen. Symp. 4, 19 (a gloss). Hdt. 4, 2. The tragic fragments show it 4 times. See *ἱκελος*, *ἐμφερής*.

*προχοή*<sup>4</sup> for *στόμα* (Ekk. 1107). Only in anap. tetr.: Nub. 272. Found in epic and lyric poets, but it fades out in tragedy after Aisch. Not in cl. prose.

*πρόχοος*<sup>4</sup> for *ὑδρία* (Vesp. 926. Ekk. 678). Only in anap. tetr.: Nub. 272. Once in cl. prose: Xen. Kyr. 5, 2, 7. See *ἄγγος*.

*πτεροδόνητος*<sup>2</sup> (cf. *ἀεροδόνητος*). A word coined for par.: Av. 1390, 1402 (mockery of Kinesias). See *δονέω*.

*πτερόεις*.<sup>4</sup> Only in anap. tetr.: Av. 576, 698. fr. 224. Familiar in Homer in the phrase *ἔπεα πτερόεντα*. See *υφόεις*.

*πτεροφόρος*.<sup>3, 8</sup> Av. 1714 (ptg. cf. trag. fr. adesp. 49 and Av. 576), 1757. Not in cl. prose.

*πῶν* (*ἀπο-*)<sup>3</sup> in the signif. "to abominate." Only in par.:

Pax 528 (Eur. fr. 727). Prose: Xen. Mem. 1, 2, 54. Kyr. 1, 2, 16 (both mean to "spit out"). See ἀπόπτυστος<sup>3</sup> at Eq. 1285. It is not in the Orators who use κατάπτυστος.

πυκνός<sup>3</sup> for λεπτός, δεξιάς (freq. in Ar.). Only in ptg. and lyrics: Ach. 445 (ptg.). Av. 430. Thes. 438. Ekk1. 571. Prose: Plato Rpb. 568 A. Hdt. 7, 141 (oracle).

πυνθάνομαι (ἐκ-)<sup>3</sup> for the simple (freq. in Ar.): Ekk1. 752. Plut. 60. These tragic cmpds. have, perhaps, a slightly more picturesque effect than the simple verb, but often Ar. seems not to be trying for any poetic effect when using them.

πυργόω<sup>3</sup> for ἐπαίρω. Only in anap. tetr.: Pax 749. Ran. 1004 (to Aisch. Cf. Anthol. Pal. 7, 39). Eur. is fond of it. Not in cl. prose in this sense.

πυρφόρος.<sup>3,8</sup> Only in par.: Av. 1248 (Aisch. fr. 160, 2), 1750. Thes. 1050 (cf. Eur. fr. 122). Prose: Xen. Lak. 13, 2 (of the priest who kept the sacrificial fire). So Hdt. 8, 6. Thuk. 2, 75 (of arrows).

## P

ῥινός<sup>1</sup> as = "an ox-hide shield." Once in hex.: Pax 1274 (par. cf. Il. 3, 15. 4, 446). Chiefly epic but also Eur. Rhes. 784 (in diff. sense). Not in cl. prose.

ῥοαί.<sup>4</sup> Only in par.: Thes. 855 (= Eur. Hel. 1), 865 (= Eur. Hel. 52). Eur. uses it of all kinds of fluids. Prose: Plato Theait. 152 E (Homeric suggestion. Here it means "flux"). ib. 206 D (figur.). Krat. 402 A (ποταμοῦ. Homer and Herakleitos are in Plato's mind). Not elsewhere in cl. prose, but freq. in the epos and tragedy. Prose word = ῥεῦμα.

ῥοιβδος.<sup>4,8</sup> Only in anap. tetr.: Nub. 407 (Sokrates. Cf. Av. 1182. Soph. Ant. 1004). Eustathios says it is Aiolic for ῥοίζος. Hesych. gives ῥόγγος. Not in cl. prose.

ῥοίζημα.<sup>4,8</sup> Once in ptg.: Av. 1182 (Van Leeuwen compares Il. 10, 502. 16, 361, etc.). The word is very rare, occurring only here and Lucian Jup. Trag. 1. Musc. Enc. 2.

ῥυάχετος<sup>7</sup> for πλήθος, ὄχλος, συρφετός. Lys. 170 (Lamp.) Cf. Vesp. 666, 673.

Σ

*σαλεύω* (παρ-εν-).<sup>2</sup> Only in par.: Plut. 291 (Philoxenos Kyklops fr. 11 Bgk.). See foll. word.

*σάλος*.<sup>3</sup> Once in par.: Thes. 872 (cf. trag. fr. adesp. 64). Eur. shows a fondness for the word, and Nauck thinks that this is a par. of some verse of his. Prose: [Lysias] 6, 49. cf. (Soph. Ant. 163).

*σελαγέομαι*.<sup>3</sup> Ach. 924, 925. Nub. 285, 604. Eur. El. 714 is the only other instance in Attic poetry. It does not appear in the epos nor in cl. prose. See *σέλας*.

*σέλας*.<sup>1,3</sup> for *φῶς*. Once in ptg.: Av. 1711 (cf. trag. fr. adesp. 49). It is common in Homer and tragedy. Prose: Plato Krat. 409 B (see the passage. Plato does not really use the word as his own). Hdt. 3, 28. Aristotle. See word above.

*σθένω*.<sup>4,9</sup> for *δύναμαι*. Plut. 912. Also in good prose. See Rutherford N. P. p. 10.

*σιδηροβριθής*.<sup>3</sup> Once in par.: Ran. 1402 (= Eur. fr. 531). Euripidean word.

*σκάφος*.<sup>3,8</sup> for *ναῦς*, *τριήρης*. Only in par. or ptg.: Ach. 541, 545. Vesp. 29 (diff. sense). Lys. 139 (cf. Soph. fr. 860). Thes. 877. Ran. 1382 (= Eur. Med. 1). Still the word is not rare in good prose: Dem. 9, 69. 14, 22. 23, 165 (see 4 lines above). 59, 95 (see 4 words before). Thuk. 1, 50. Hdt. 7, 182. Compare our poetic and prosaic use of "bark," and the commercial phrase "carried in foreign bottoms."

*σκέλλω* (ἀπο-).<sup>3,4</sup> Only in ptg.: Vesp. 160.

*σκήπτω* (κατα-).<sup>3</sup> for *ἐπιπίπτω*. Only in par.: fr. 558, 2. Prose: Thuk. 2, 49, 8. Xen. Mem. 4, 3, 14 (ἐγ-). Hdt. 7, 134. ib. 137. 8, 65.

*σκόπελος*.<sup>4</sup> Nub. 273. Ran. 471 (par. cf. Eur. fr. 176, 3). Common in Homer and Eur. Not in cl. prose.

*σμερδαλέος*.<sup>1</sup> for *φοβερός*, *ἐκπληκτικός*. Only in a parodic passage: Av. 553. Here the subject justifies the word.

*σπαράσσω* (δια-).<sup>3,8</sup> Only in a par.: Ran. 474 (see Bakhuyzen). Elsewhere we find it Aisch. Pers. 195. Eubul. Aug. 1. Lucian Icarom. 21. Cl. prose writers use *διασπάω*. Cf. *διασπαρακτὸν*

σῶμα (Eur. Bak. 1220). In simple our word is used by Demosth. and Ar. Ach. 688. Pax 641. Ran. 424.

σπατίλη.<sup>5</sup> Once by an Ionian: Pax 48. For equiv. see Ach. 1169. Pax 162.

σπλάγχνα<sup>3</sup> for καρδία (Nub. 1391. Ran. 1006 etc.): Nub. 1036. Ran. 844, 1006.

σποδέω (κατα-).<sup>3</sup> Thes. 560. Aischylean word. Not in cl. prose.

σπορά<sup>3</sup> for γονή, σπέρμα. Only in par.: fr. 297 (cf. Aisch. fr. 56).

σταθμός<sup>3</sup> for 1) οἰκία. 2) τρυάνη or πλάστιγγ. In the first sense only in par.: Ach. 449 (cf. Eur. El. 1150. trag. fr. adesp. 44). In the second signif.: Ran. 1365 (cf. 1378), 1381, 1407. The meaning is doubtful at fr. 287.

στατέω (παρα-)<sup>3</sup> for παρίσταμαι or βοηθέω. Thes. 370. Ekk1. 9 (ptg.). The cmpd. συμπαρα—Ran. 385. Ekk1. 15 (ptg.). Neither cmpd. occurs in cl. prose. See συμπαραστάτης.

στάχυς<sup>3</sup> for θέρος or φορά. Eq. 393 (cf. 392). Ran. 1240 (par. Eur. fr. 516). Not in cl. prose—rare in the epos—freq. in Eur.

στενάχω<sup>1</sup> for στενάζω. Ach. 548. Never in cl. prose, and in trag. only in chorus.

στίλβω.<sup>4</sup> Never in trim.: Pax 567 (δια-). Av. 697. fr. 8, 1 (δια-). In cl. prose: Plato only. Cf. the proper names at Av. 131, 1032. At fr. 561 στίλβη = a lamp.

στίχες.<sup>1</sup> Only in par.: Eq. 163. Chiefly epic but also tragic. Never in cl. prose.

στόλος.<sup>3</sup> Av. 46 (cf. 42). Lys. 93 (= a band. So Aisch. often). In the signif. "voyage" Xen. An. 1, 3, 16. Thuk. 8, 9 (= expeditio). See Soph. O. C. 358. Ph. 244. Hdt. has it freq. and in various meanings.

στράτιος<sup>4,5</sup> for πολεμικός or φοβερός. Vesp. 618 (στράτιον κατέπαρδεν). Prose: Hdt. 5, 119. Aristotle. For the use of poetic words in vulgar situations see under παπαί.

στυγερός.<sup>1,3</sup> Only in ptg.: Ach. 1191, 1207. Common in the epos and trag. See στυγέω.

στυγέω.<sup>1,3</sup> Only in par. or lyric lines: Ach. 33 (trag. fr.

adesp. 41), 472 (Eur. fr. 568). Thes. 1144. Not in cl. prose. See *στυγερός*.

*στυφελυγμός*<sup>1</sup> for *λοιδορία*, *ἔβρις*, *μέμφις*. Only in anap. tetr.: Eq. 537. See Wittekind and Jungius s. v. *στυφελίζω* is Homeric. *συμπαραστάτης*.<sup>3</sup> Plut. 326. Elsewhere only Soph. Ph. 675. See *στατέω* (para-).

*συναλιάζω*<sup>7</sup> for *συναθροίζω* (Lys. 585): Lys. 93 (Lamp.).

*συνεχές* for *συνεχώς* (Ran. 915): Eq. 21 (par. Eur. Hipp. 345-351).

*σφέ*<sup>1</sup> for *σφῶς*. Only in a burlesque oracle: Eq. 1020 (hex.). Found also in trag.

*σφριγάω*.<sup>3, 5</sup> Nub. 799. Lys. 80. Cl. Attic prose only Plato Legg. 840 B. The Scholiast explains the word by *εὐσθενεῖ*, *εὐσωματεῖ*. Not in the epos but found in trag.: Eur. Andr. 196. Supp. 478. Ach. 4, 2 p. 747 Nauck. In the prose of Hippokratēs. See Jungius under *σφρίγος*.

*σχεδόν*<sup>1</sup> used of place and time. Only in epic parody: Pax 1273 (cf. Il. 3, 15). Ar. ordinarily uses *πλησίον* in this sense.

*σχέτλιος*<sup>4</sup> for *τολμηρός*, *ώμός*, *ἄθλιος*. Ach. 360 (ptg.). Nub. 485. Ran. 116, 1049, 1476. Used in place of *ἄθλιος* it is prob. felt as a tragic word, as it occurs freq. in Eur. (cf. Hdt. 3, 155). In the sense of "eruel, shocking, abominable" it appears sometimes in prose: Plato Gorg. 467 B. Isok. 6, 56. 18, 35. Xen. An. 7, 6, 30. Hdt. 6, 138; but in all these it is confined to things, never being used of persons. In the meaning "wicked" it is used of persons in good prose.

*σῶζω* (*ἐκ*-).<sup>3</sup> Only in par.: Pax 1301 (hex.). The Schol. says it is a par. of Archilochos. Freq. in Soph., and in the following places in Attic prose: Dem. 19, 299 (see six lines above). Plato Gorgias 486 B. ib. 508 C. Not in Hdt.

## T

*ταγή*<sup>7</sup> for *τάξις* (cf. Ach. 600): Lys. 105 (Lamp.).

*ταγός*<sup>3</sup> for *ἡγεμών*. Eq. 159. Aisch. likes the word. Prose: Xen. Hell. 6, 4, 28. See on *ἀρχέλαος*.

*ταλαύρινος*.<sup>1</sup> Only in the mock-heroic tone: Ach. 964 (par. Aisch. Sept. 384). Pax 241. Homer has it as an epithet of Ares.



*ταυροφάγος*.<sup>3</sup> Only in par.: Ran. 357 (cf. Soph. fr. 607). See Meineke Com. fr. 1 p. 52.

*τέγγω*.<sup>3</sup> Never in trim.: Lys. 550 (= to relent. Cf. Plato Legg. 880 E, and s. v. *μαλάττομαι*). Ran. 1311 (par. Eur. fr. 856). Here the sense = "to wet." With Lys. 550 cf. Thes. 1047. In cl. prose Plato only.

*τέκνον*.<sup>4</sup> Nearly always in passages of tragic tone: Ach. 891 (ptg.). Nub. 1165 (par. Eur. Hek. 172 ff.), 1169 (ptg.). Vesp. 1518 (par.). Lys. 7 (here used by a woman in addressing another woman of her own age). Thes. 469 (cf. Eur. Med. 714 ff.), 698, 754, 755, 1062 (Eur.), 1181 (Eur.), 1198. Ran. 211 (lyr.), 1322 (ptg.), 1356 (par.). fr. 125, 1-3. 461 (par.) 585, 1 (par.). Cf. Thes. 752 and 761. *παιδίον* is used by mothers in speaking of their children at Ekl. 86 (92), 549. Xen. and Hdt. have it of the young of animals, which indicates the poetic nature of the word. It is freq. in Homer and tragedy. Pindar has it 5 times.

*τέκος*.<sup>1</sup> Only in a par.: Plut. 292 (Philoxenos fr. 11 p. 1263 Bgk.). Chiefly epic: Homer 56 times; Hesiod 4; Pindar 3; Aisch. 4; Eur. 7. Prose: Thuk. 3, 104, 3 (*τεκέεσσι*).

*τεκταίνομαι*.<sup>2, 8</sup> for *μηχανάομαι*. Ach. 660 (par. Eur. fr. 918, 2). Eq. 462. Prose: It occurs in our transferred sense Plato Soph. 224 D. Cf. Tim. 91 A. Demosth. 34, 48. See on *παλαμύομαι*.

*τέκτων*.<sup>4</sup> used of poets is poetic. Eq. 530 (a title of a song by Kratinos). Cf. Pind. N. 5, 90. P. 3, 113. As used at Pax 296. Av. 1134, 1154 it is prosaic.

*τέλλω* (*ἐπι-*, *περι-*). The compd. *ἐπι-* is epic, occurring only once in a mock-oracle: Av. 977 (hex.). The only place in trag. is Aisch. Pr. 100 (diff. sense). Prose equiv. are *ἐπισκήπτω*, *ἐπιτάττω*. The compd. *περιτέλλομαι*, for *πληροῦμαι*, *περίειμι*, *περιέρχομαι* is also epic. It occurs once in an anapaestic line: Av. 696 (poetic), cf. Soph. O. T. 156. Il. 2, 551. Od 11, 295. Alkaios fr. 39. Not in cl. prose.

*τέρας*.<sup>3, 5</sup> as meaning "portent." Pax 42 (in trim. only here). Av. 280. Thes. 701 (parodic). Ran. 1343, 1371 (all lyric). The usual prose word is *θαῦμα*, but our word is common in Hdt. In Attic prose only in the meaning "monster." See *κνώδαλον*,

τετραπτερυλλίς<sup>11</sup> for ἀκρίς (Ach. 1116, 1117) or πάρνοψ (Ach. 150. Av. 185, 588. cf. Pausanias 1, 24, 8): Ach. 871.

τετράπτιλος.<sup>1</sup> Only in par.: Ach. 1082. Probably a coined word. See Jungius s. v., and the Homeric τετραφάληρος and τετράπτερος (Soph. fr. 26).

τεττιγοφόρας.<sup>2</sup> Eq. 1331. For like terminations see Ach. 567, 570. Nub. 122, 336. Ekk1. 645 (cf. Eur. Phoin. 119). Van Leeuwen (Eq. 1331) gives other references.

τέχνασμα.<sup>3</sup> Once in ptg.: Thes. 198 (Agathon). Not in cl. prose except Xen. Hell. 6, 4, 7, and only twice in trag.: Eur. Or. 1052, 1560.

τηλαυγής.<sup>1,2</sup> Av. 1092, 1711 (ptg.). Found in the Homeric hymns, Pindar and the Anthology. Once in trag.: Soph. Tr. 524 (lyric). See the similar word τηλεφανής, which Ar. has only in a lyric line: Nub. 281.

τηλέπορος.<sup>2</sup> Only in the title of a song by the poet Kydias: Nub. 967. Cf. Soph. Ant. 983 (lyr.).

τηλοῦ<sup>1,3</sup> for πόρρω. Once in par.: Nub. 138 (Eur. fr. 884). Freq. in epos and 4 times in tragedy.

τήνελλα.<sup>2</sup> Never in trim.: Ach. 1227-1233. Eq. 276. Av. 1764. See Pind. O. 9, 2 and Scholia. Archil. fr. 106.

τλήμων<sup>1,3</sup> for τάλας, ἄθλιος. Mostly in lyric or parodic lines: Pax 723. Thes. 1072 (par. Eur. fr. 115). Ran. 85 (Herakles), 1355 (Aisch.). Plut. 603 (ptg.). See πολυτλήμονες (Pax 236. ptg.). In trag. it occurs about 75 times, in Homer 4, Pindar 1. Prose: Xen. Comm. 1, 3, 11. 2, 1, 30 (both vocative). An. 3, 1, 29. Oik. 7, 40. Nowhere else in cl. prose.

τοξεύω (έκ-)<sup>3</sup> in the metaph. sense "to have no resources left," where the prose word is ἀπορέω: Plut. 34 (tragic rhythm). Cf. Aisch. Eum. 676. Eur. Andr. 365. Cl. Attic prose: only once, and in its literal meaning "to shoot arrows": Xen. An. 7, 8, 14.

τοξοποιέω.<sup>4,3</sup> Lys. 8. Not in cl. prose. For the usual expressions see Ach. 1069. Nub. 582. Plut. 756. But cf. English "to arch the brows."

τορέω.<sup>3,3</sup> Meaning to "utter in a piercing tone": Pax 381 (see Schol.). Still it is found in this sense neither in Homer nor any extant tragedy. See on λάσκω.

τουτάκις.<sup>1</sup> Only in hex.: Pax 1079 (parodic).

τρίβων<sup>3</sup> for ἔμπειρος (Ran. 811): Nub. 869. Vesp. 1429. This meaning found in cl. prose only at Hdt. 4, 74, but it is not rare in Eur.

τριδουλος.<sup>3</sup> Only in par.: fr. 576 (cf. Eur. fr. 357. Soph. O. T. 1063).

τροχήλατος.<sup>3</sup> Only in ptg.: Ekk1. 1. Cf. Soph. El. 49. Aisch. fr. 161. See Jungius s. v.

τρυφάλεια<sup>1,8</sup> for κράνος. Only in ptg.: Ran. 1016 (Aisch.). See on πήληξ. See Buttm. Lexil. s. v.

τρύχος<sup>3</sup> for ῥάκιον or ῥάκος. Ach. 418 (cf. 415). In no prose before Aristotle. See on λακίς.

τύλη<sup>11</sup> for τράχηλος, ὄμος. Ach. 860, 954 (both by Boiotian).

τυμβεύω<sup>3</sup> for θάπτω. Only in ptg.: Thes. 885 (Eur.). See foll. words. Not in cl. prose.

τυμβήρης.<sup>3</sup> Only in ptg.: Thes. 889 (Eur.). In trag. not outside of Soph., nor is it found in cl. prose. See τυμβεύω.

τύμβος<sup>4</sup> for τάφος, σῆμα. Vesp. 1370 (cf. Nub. 1273). Lys. 372 (= an old man. Cf. Eur. Med. 1209. Her. 167). Ran. 1139, 1172 (both = Aisch. Cho. 4). Prose: Plato Phaidros 264 D (an epigram). Legg. 872 B. Hdt. 1, 45 (see just above). Common in epos and tragedy. See prec. words.

τυφλώ (ἐκ-).<sup>3,8</sup> Plut. 301 (allusion to Kyklops). fr. 569. Only three times in cl. prose: Xen. Eq. 10, 2. Hdt. 4, 2: 9, 93. Not in Homer or Pindar, and rare in cl. literature. For the compd. see under πυνθάνομαι (ἐκ-).

τυχηρῶς<sup>9</sup> for ἐπιτυχῶς, ἀπὸ τύχης, κατὰ τύχην. Ach. 250. Thes. 305. Not in cl. prose.

## Τ

ὕγρα<sup>4</sup> for θάλαττα. Once in anap. tetr.: Vesp. 678 (ptg.). Ribbeck compares Il. 24, 341. In trag. oft. as adj. applied to the sea.

ὕμεναιδω<sup>1</sup> for γαμέω. Only in hex. in parodic lines: Pax 1076, 1077, 1112. Tragedy: only Aisch. Pr. 557 (chor.) and in diff. sense. In our signif. it occurs Theokr. 22, 179.

*ὑπερηγορέων*<sup>1</sup> for *ὑπερήφανος*. Pax 53 (par. Il. 4, 176. Od. 17, 482, etc.). See *γαῦρος*.

*ὑπέρμεγας*<sup>3</sup> for *ὑπερμεγέθης*. Eq. 158. Not in cl. prose. See Rutherford on Babr. 47, 1.

*ὑπέρτερος*<sup>4</sup> Pax 52 (ptg.). Av. 1765 (lyr.). Lys. 772 (hex. mock-oracle). Epic and tragic word.

*ὑπνώ*<sup>4,7</sup> for *καθεύδω*. Lys. 143 (Lamp.). Prose: Hdt. has *κατυπνοῦν*, *ὑπνοῦσθαι*: 3, 69. 4, 8. 7, 15.

*ὑπόπτερος*<sup>1,3</sup>. Only in troch. tetr. and par.: Av. 787, 797. Thes. 1100 (Eur. fr. 124). Prose: Hdt. 3, 107 and 109. Plato Phaidros 246 A. ib. 256 B. [Alk.] 135 E. Krit. 116 D.

*ῥσσαξ*<sup>7</sup> Lys. 1001 (Spartan herald).

*ἡλιβρεμέτης*<sup>1</sup> Only in hex.: Lys. 773 (mock-oracle).

Φ

*φαεινός*<sup>1</sup> Only in hex.: Pax 1094. The comic effect consists in the union of high-sounding adj. with lowly substantive (*κώθων*). We were expecting the Homeric *δέπας*. Pindar uses it freq. in the form *φαεινός*. So in trag. Not in prose where *λαμπρός* is the word.

*φᾶος*<sup>4</sup> for *φῶς*. Only in par. or lyric lines: Ach. 1185 (cf. trag. fr. adesp. 45). Eq. 973. Ran. 1529 (Aisch. fr. 36). Av. 1748. Prose: Xen. Oik. 9, 3. Plato Krat. 407 C (poetic). See *φέγγος* (Eq. 1319. Ran. 445, 455. Plut. 640).

*φᾶρος*<sup>1,3</sup> for *ἱμάτιον*. Once in ptg.: Thes. 890. Prose: Hdt. 2, 122. 9, 109.

*φῆτυ*<sup>3</sup> for *φίτυμα*. Only in par.: Pax 1164 (cf. Soph. fr. 803). fr. 297 (cf. Aisch. fr. 56).

*φόνιος*<sup>3</sup> and *φόνιος* for *φονικός*. Only in par. and lyric parts: Av. 345 (just after a par.). Thes. 694 (see Bakhuyzen). Ran. 1337 (bis., par.). Freq. in Eur.

*φράζομαι*<sup>1</sup> for *σκοπέομαι*. Only in hex.: Eq. 1015, 1030, 1058, 1067. Pax 1099 (see Ribbeck for sources). Not in cl. Attic prose, but it occurs in Ionic prose and trag.

*φρήν*<sup>1,3</sup> With the exception of 4 places Ar. uses this word

only in hex. or lyric lines, par. or ptg. These exceptions are : Nub. 153. Lys. 432. Thes. 291. Ran. 534 (the last three being in the phrase *νοῖς καὶ φρένες*). The other occurrences are : Ach. 445 (par. Eur. 1. A. 67). Eq. 1052, 1237. Nub. 437. Pax 1031, 1068 (par.), 1099 (ptg.). Av. 429 (ptg.), 457, 938, 1238 (cf. trag. fr. adesp. 48), 1376, 1445 (par. cf. Eur. El. 177). Lys. 708 (ptg.). Thes. 275 (par. Eur. Hel. 466). Ran. 101 (ptg.), 102 (ptg.), 876, 886 (par. Eur. Hel. 466), 899. Ekkl. 571. Plut. 581. See Rutherford N. P., p. 9.

*φρίσσω*<sup>1</sup> as meaning "to bristle." Only in hex. : Ran. 822 (parodic. Cf. Il. 13, 473. Od. 19, 446). In the signif. "to shudder at" Nub. 1133, and in cl. prose.

*φρούδος*<sup>3</sup> for *ἐκποδών* (freq. in Ar.) : Ach. 210, 470. Nub. 718, 719 (both par. Cf. Eur. Hek. 161), 722. Pax 197. Lys. 106. Thes. 691, 794. Ran. 94, 305, 1343 (ptg.). Ekkl. 311, 341, 950. fr. 379. The tragic tone will be readily seen in most of the passages cited. *φρούδος* is common in Eur. (cf. Ar. Ran. 1343). In cl. prose only Antiphon V, 29 (= *ἐκποδών*).

*φύλον*<sup>4,8</sup> for *φυλή*, *ἔθνος*, *γένος*. Once in anap. tetr., and elsewhere only in lyric lines : Av. 231, 251, 253, 687, 777, 1088, 1756 (cf. 1063). Prose : Plato freq. Xen. Kyr. 1, 1, 5. ib. 5, 2 etc. Antiphon IV, 2.

*φύλοπις*.<sup>1</sup> Only in hex. : Pax 1076 (par. cf. Il. 18, 241. 6, 107). Once in trag. : Soph. El. 1072.

*φώς*<sup>1,3</sup> for *ἀνήρ*. Only in par. or ptg. : Pax 528 (Eur. fr. 727). Thes. 1040 (Eur. fr. 122). Ran. 820. Never in cl. prose.

## X

*χαίος*<sup>7</sup> for *ἀγαθός*. Lys. 90, 91 (double meaning), 1157.

*χαλκήλατος*.<sup>3</sup> Only in troch. tetr. : Ran. 929 (ptg.).

*χαλκοφάλαρα*.<sup>1,3</sup> Once in a par. : Ach. 1072 (cf. Eur. Troad. 520). Coined in imit. of epic and tragic words. See Jungius s. v.

*χθόνιος*.<sup>1,3</sup> Only in the higher tone : Av. 1745 (par. See Ribbeck for sources), 1750 (see Kock for the meaning). Ran. 1126, 1138 (both = Aisch. Cho. 1), 1145, 1148. fr. 500 (par.). It is used by Hesiod, Pindar and Tragg. Several times in Plato.

*χλιδάω*<sup>4</sup> for *τρυφάω*. Only in troch. tetr. : Lys. 640. Not in cl. prose, but *χλιδή* occurs in Plato, Xen., Hdt.

*χόλος*<sup>1, 3, 5</sup> for *χολή*. Only in hex. : Ran. 814 (of Aisch.). In cl. prose by Hdt. only.

*χρέος*<sup>3</sup> in the sense "fatalis calamitas" is poetic (so Van Leeuwen ad Nub. 30). Ar. has it only in par. : Ach. 454 (Eur. fr. 717), 455. Nub. 30 (Eur. fr. 1011). In this last there is a play upon the double meaning "need" and "debt."

*χρήζω*<sup>4, 5</sup> for *βούλομαι*. Ach. 734 (Doric form). Nub. 359, 453 (cf. 439, 454), 891 (par. cf. Eur. fr. 722). Thes. 751. Prose : Thuk. 3, 109, 2. Xen. and Hdt. have it.

*χρόνιος*<sup>1, 3</sup> Only in par. and lyric lines : Thes. 912 (= Eur. Hel. 574). Ran. 347 (= "enduring for a long while"—So Thuk. 1, 141, 7. cf. 6, 31, 3. Plato Legg. 855 B). These are the only exx. in cl. prose.

*χρυσανγής*<sup>3</sup>. Only in ptg. : Av. 1710 (cf. trag. fr. adesp. 49). Cf. Soph. O. C. 685.

*χρυσήλατος*<sup>3</sup>. Only in par. : Plut. 9 (trag. fr. adesp. 61). Oft. in Eur.

*χρώς*<sup>1, 3</sup> for *χροιά* (Nub. 718, 1012, 1016, 1171. Plut. 1020). Only in par. : Lys. 127 (see Bakhuyzen). Ran. 1312 (cf. Eur. fr. 856). Ar. also uses *χρώμα*, "skin," "complexion" (Eq. 399. Nub. 120. Thes. 406). Xen. has *χρώς* Oik. 10, 5. Symp. 4, 54 (= corpus).

*χωρίζω* (*δια-*)<sup>3</sup>. Only in par. : Thes. 14 (Eur.). Prose : *διακρίνω* or *διαίρέω* (Aischin. 3, 56). See Bakhuyzen, p. 109.

*χῶρος*<sup>4, 5</sup> for *χώρα*, *χωρίον*. Once in hex. : Lys. 770 (oracle). Prose : Xen. and Hdt. freq. Antiphon III β 8 (dub. l.). [Plato] Ax. 371 C and E. Often in epos and trag.

Ψ

*ψαίρω* (*δια-*)<sup>3, 8</sup>. Once in ptg. : Av. 1717 (messenger). Cf. trag. fr. adesp. 49. Elsewhere : Eur. fr. 926 (diff. sense). Hermippos Aθ. 4.

## Ω

ὦδε<sup>1</sup> for οὔτως. Only in anap. tetr. : Av. 702.

ὠρικός<sup>8</sup> for ὠραίος (Ekk1. 616) : Ach. 272 (see Schol.). Plut. 963 (double meaning). fr. 235. Never in cl. prose. See Krates incert. 4.

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## LIFE.

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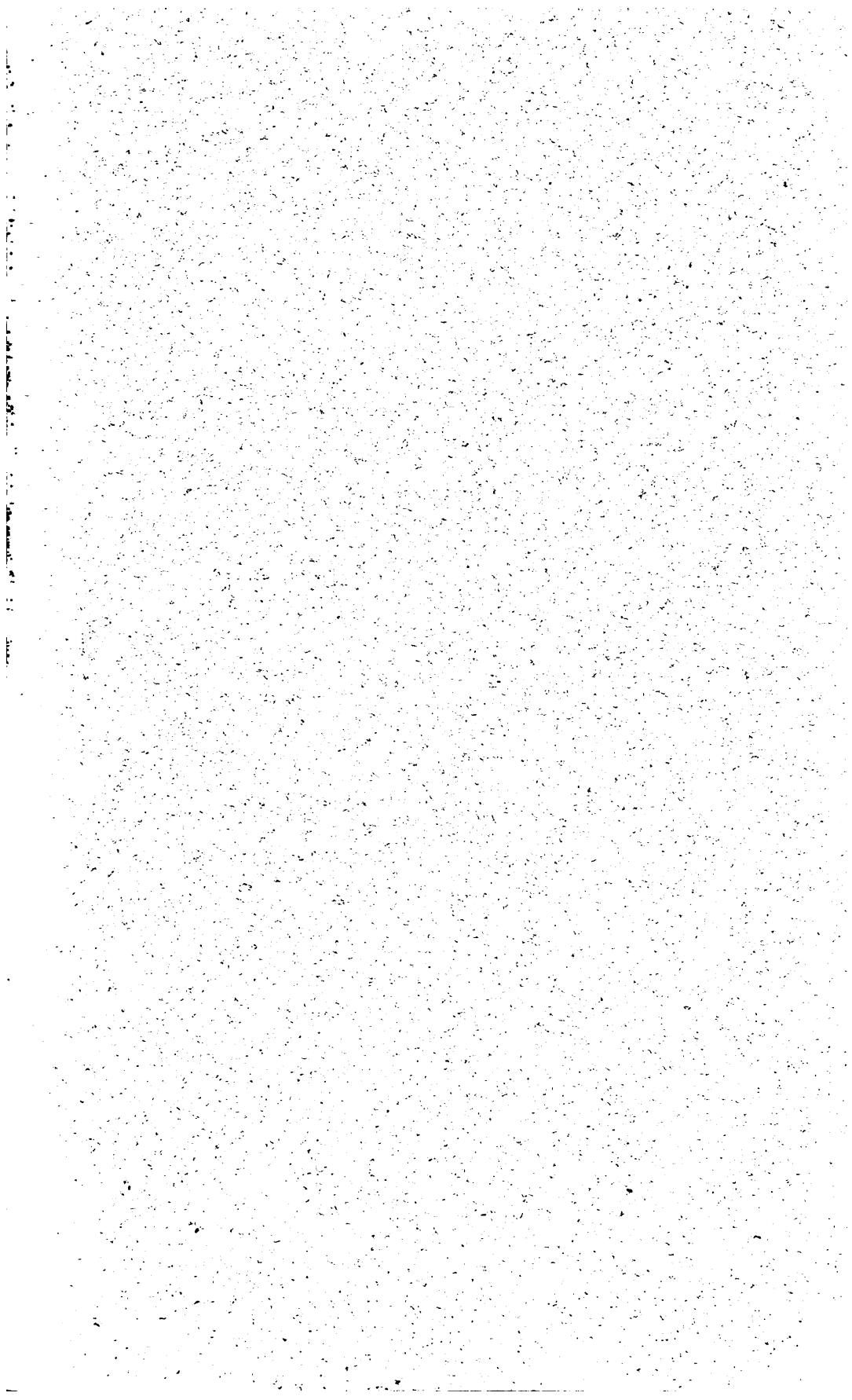
I was born November 11, 1875, at Quincy, Illinois, and received my early training there in the public schools. Prepared for college by private instruction at the hands of the Rev. John Porter, of Jesus College, Cambridge, the first two years of my college life were passed at Hobart College, Geneva, N. Y., the last two at the University of Pennsylvania, where I received the A. B. degree in 1898. Two years of study ensued in the Philadelphia Divinity School, and the Union Theological Seminary in New York City. During the year 1900-01 I taught the classics at St. George's School, Newport, R. I. The following year and a half was taken up in foreign travel and study at the Universities of Berlin and Munich. The second and third year of my graduate work were continued at the Leland Stanford University, Palo Alto, California, where I took the M. A. degree in 1903. In October, 1904, I came to the Johns Hopkins University, Baltimore, and continued my studies in Greek, Latin, and Italian. To Drs. Gildersleeve, Smith and Miller of Johns Hopkins, and to Dr. Murray of Leland Stanford University, I desire to express my gratitude for the help and inspiration they have given me.

EDWARD WILLIAM HOPE.

*Johns Hopkins University,*  
March 31, 1905.











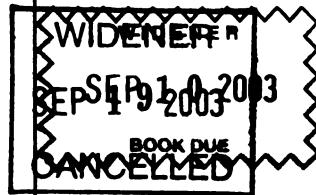




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